First Edition — 3000 ...... December, 1954

PRINTED BY
DAYALBAGH PRESS, DAYALBAGH (AGRA)



HIS HOLINESS SAHABJI MAHARAJ SIR ANAND SARUP Kt.
THE AUGUST FOUNDER OF DAYALBAGH

R. S.

INTRODUCTION

The book, 'YATHĀRTHA PRAKĀŚA' was originally written by His Holiness Sahabji Maharaj, the 5th Revered Leader of the Radhasoami Faith in Urdu and subsequently it was translated into Hindi. Its first edition was published in March 1934 and a second edition had to be issued in August the same year.

The book is in 3 parts and was issued in 2 volumes. Parts I and II form part of the 1st Volume and Part III was issued as 2nd Volume. In Part I, the principles of the Radhasoami Faith have been explained and in Part II objections of the followers of other religions, particularly the Ārya Samāj, Sanātan Dharma and Sikh religion have been discussed and answered. In Part III, certain things in the religious books and principles of other religions, which have not been explained by their writers, have been mentioned and the position of the followers of the Radhasoami Faith vis-a-vis these matters has been stated.

The Yathārtha Prakāśa, as explained in the Preface by the Revered Author, was written in peculiar circumstances. Naturally, therefore, it has certain distinctive features. Firstly, the special circumstances in which it was written led to the reasoned discussion of the principles of the Faith from various aspects and it is thus the first book of its kind in the literature of the Radhasoami Faith. Secondly, it compares the principles of the Radhasoami Faith with the principles of other religions and the teachings of their leaders. Consequently—and this is the third special feature—the book is full of extracts and quotations from the books of other religions.

Since the foundation of the Radhasoami Faith in 1861, the general attitude of the Satsang Community has been to keep aloof from debate and argumentation and it has been possible to adhere strictly to this principle throughout the life of the Satsang as there has been no preaching of the Faith in public nor was any attempt ever made to increase the number of the adherents of the Faith by the propagation of its teachings publicly. The Revered Leaders of the Faith always emphasized the need of the application of the teachings of the Faith to practical life by the followers and themselves led their lives according to those principles. Inspite of this, there were attempts by the followers of other religions to criticize the principles of the Radhasoami Faith and also its Leaders in their speeches and writings. After 1930, such attempts increased considerably and it became a very common feature of religious meetings, particularly in the Punjab, not only to criticize the principles of the Radhasoami Religion but also to shower abuses on the Revered Leaders of the Faith. His Holiness Sahabji Maharaj has explained all this in the Preface. As the book attempts to explain the correct position of the Radhasoami Faith and the position of other religions as much as can be correctly understood and interpreted from their authentic religious books, the book has been called 'Yathārtha Prakāśa' i.e. 'Truth Illuminated'.

In addition, it was also expected that the book would create a feeling of self-confidence among the followers of the Radhasoami Faith and also that it would be helpful to impartial honest seekers after true religion. However, as the book was primarily written to discuss in detail the objections raised by the followers of other religions, the scope of the book is very wide and as such, it is a valuable addition to the Satsang literature as well as to religious literature in general.

The chief reason for the publication of the English translation of Yathārtha Prakāśa is that members of the Satsang Community who are not familiar with Hindi or Urdu —

and their number is increasing every day—wanted to have an authentic translation in English to enable them to read the book and secondly, the translation has been done to meet a long-felt want of some English book which may deal with the principles of the Radhasoami Faith in some detail. Of course, the reader will miss here the flow, elegance and force of the original, but it is hoped that this English translation, inspite of its shortcomings, will help the English-knowing readers in correctly understanding the Radhasoami Faith.

As has been stated above, the chief critics of the Radhasoami Faith were from among the followers of the Ārya Samāj, the Sikh Religion, and the Sanātan Dharma etc., and as such, quotations from the books of these religions have generally been given in support of statements made herein and fully discussed. The position of the Radhasoami Faith as compared to other religions, particularly Christianity, was not therefore stated or discussed in the original text. Hence, in the present English translation of the Yathātha Prakāsa, an attempt has been made to give some extracts and quotations from the Bible and other books at different places as foot-notes to point out the similarity of the essential principles of the Radhasoami Faith with those of Christianity etc. It is hoped that the readers will find them interesting.

In addition to the foot-notes referred to above, certain other foot-notes have been added to explain the peculiar significance of certain technical words and expressions and also to explain and clarify certain statements of the text.

Quotations from religious books which form part of the text of the Yathārtha Prakāsa have been given in original in Devanāgari and Arabic scripts and also transcribed in Roman script, so that those, who are not able to read Devanāgari and Arabic scripts, may also be able to read them if they so liked. In addition, their English translation has also been given.

A close study of the Yathārtha Prakāsa should make the

reader realize that there is essential unity between different religions and their teachings. It will also be realized that extracts and quotations have been given not with a view to criticize any religion, but only to corroborate the principles of the Radhasoami Faith or to show that those who criticize the Radhasoami Faith do so simply because they are not familiar with the teachings and principles of their own religions and have not carefully studied their own religious books.

The Radhasoami Faith lays stress on certain essential points and it is but proper for a man who desires to understand the Faith to grasp these points clearly. They are:—

'Bhakti Mārg' (Path of Devotion) is scientifically the most efficacious method for developing spiritual faculties of man and also for the achievement of the object of religion which is generally accepted to be 'salvation', 'liberation', 'release', 'Moksha', 'Nirvāṇa' etc. etc.

The second point emphasized in the Radhasoami Faith is the indispensable need of the help of a True Satguru. In this connection, the position of the Satguru should be clearly understood, for it is mainly the wrong conception of the institution of 'Satguru' that is responsible for so much misunderstanding about the Radhasoami Faith. Unfortunately there are certain matters about which statements have to be made on the authority of knowledge gained by intuition. This does not mean that such statements are incorrect. It simply means that the statements refer to certain phenomena which pertain to matters and things beyond the scope of the sense-organs and the intellect of man and cannot therefore be explained in terms of ordinary human knowledge which is confined to physical and intellectual planes. The position of the Satguru is also one such matter and the most important point about the Satguru is that it is only through Him i.e. through a Satguru alive in Human Form, that a spirit may achieve 'Salvation' or 'Moksha' and in no other way.

The third important point emphasized about the Radhasoami Faith is the Surat Śabda Abhyās, i.e. the Sound Practice prescribed in the Faith. The general principles which form the basis of this Practice have been dealt with at length in Chapters V and VI. Briefly, the Sound Practice taught in the Radhasoami Faith is a method of harmonizing the spirit-entity with the Śabda (Sound) accompanying the Force Currents issuing from the Supreme Being and ultimately with the Supreme Being. This is why it is said that the Supreme Being is nothing but Śabda (Sound), that he is Śabda Svarūpa and this is the idea behind what Lord Christ said "In the beginning was the Word, and the Word was with God and the Word was God".

As the Satguru is always in communion with the Supreme Being, He is also Śabda Svarūpa, like the Supreme Being. This has been very aptly expressed in Poem 3 of Section IX of the Sārbachan, in which, while describing the importance of Śabda, it is stated that the Śabda is the Guru (verse 16) i.e. 'Śabda has manifested in the form of Satguru'. And the same idea has been expressed in the Bible where it has been stated about Lord Christ, "Word was made flesh".

Fourthly, in the world, two ideals of life have held the the field generally—the ideal of 'Unworldliness', i.e. the ideal of asceticism or, as it is called in India, 'Vairāgya', and the ideal of 'Worldliness'. 'Unworldliness' has been a characteristic of eastern nations, particularly of India and 'Worldliness' has been a characteristic of western nations generally. In the Radhasoami Faith, the ideal is neither 'unworldliness' nor 'worldliness', but 'Better-Worldliness'. Thus in the Radhasoami Faith the object of life is liberation or salvation but, as long as one has to live in this world, he is expected to lead a life of self-respect and honest work coupled with service to mankind. In order to demonstrate the Community's adherence to this ideal in a practical manner and also to provide opportunities to the followers of the Radhasoami Faith for association with

the Satguru and for service to the Satguru and mankind, life in the Headquarters of the Community at Dayalbagh has been organized in a special manner, so that people who aspire and strive to achieve the highest religious objective may also set an example as to how devotees of the Supreme Father should lead their lives—simple, unostentatious and based on religious principles.

Religion is but a process of nature. The world has been moving towards higher and higher development of man, physically and intellectually, and similarly it is moving towards the realization of the highest spiritual objective by the largest number of human beings. His Holiness Sahabji Maharaj, the Author of this Book, delivered a speech at Allahabad in 1935 when He declared that if men would not learn to live in peace and as brethren and would not try to lead religious lives for the attainment of the religious objective, they would be compelled to do so by guns and bombs. Conditions that have been prevailing in the world since then have shown that bombs and guns have been freely used and considerable misery has been caused, but still the lesson has not been learnt completely. Perhaps man needs more bombs and guns to bring him to his senses. Evidently, things are moving fast, particularly, due to development of the atom bomb and it is very possible that mankind, in very near future, may begin to think of religion and of God. Eckhart also, as early as 14th century A.D., wrote as below:—

> "Whether you like it or not, whether you know it or not, secretly Nature seeks and hunts and tries to ferret out the track in which God may be found."

The Radhasoami Faith has a special message for all seekers of True Religion. In this Religion there are no rituals, no ceremonies, no dogmas. It is believed that men as well as women can follow the teachings of True Religion and achieve the highest objective. It is taught that old and young, weak and strong, all can perform the practices prescribed in the

Faith. There is no obligation on nor anything is expected from those who become members, nor have they to contribute or offer anything. The only thing required from them is sincerity of purpose and honest effort for the achievement of the spiritual objective. If after a trial for a reasonable time, say 6 months or so, a newly-initiated person finds that the methods prescribed do not appear to help him progress towards the achievement of the Spiritual Objective or do not take him even a little on the road of spiritual advancement, he is quite welcome to give up the practice and dissociate himself from the Society.

In the end, it would not be out of place to invite the reader's attention to the couplet with which the 'Śvetāśvatara Upanishad' ends—

To him who has the highest devotion (bhakti) for God
and also for his Spiritual Teacher (Guru) as for God
To such a Great Soul (Mahātmā) only will these matters
discussed here become clear and manifest.

And Lord Christ also has declared—"No man cometh unto the Father but by me, no man cometh unto me, except the Father draws him" and so only those whose 'Samskāras' have sufficiently matured and in whose case the All-Merciful Radhasoami has been pleased to ordain that their life of trouble and misery should come to an end and they should attain everlasting peace and happiness, and none else, will have faith in the teachings of the Radhasoami Religion and the Satguru.

May Merciful Radhasoami grant this boon to all!

Gur Saran Das Mehta,
President,
Radhasoami Satsang Sabha.

Dayalbagh:
24th December, 1954.

Note on pronunciation of words of Sanskrit, Hindi, Persian etc.

Devanāgarī letters have been transliterated in English in the book as below:—

Vowel Sounds

अ	written as	a	pronounced as	u	in ‘but’
आ	,,	ā	,,	a	in ‘path’
इ	,,	i	,,	i	in ‘pit’
ई	,,	ī	,,	e	in ‘me’
उ	,,	u	,,	u	in ‘put’
ऊ	,,	ū	,,	oo	in ‘room’
ऋ	,,	ṛi	,,	ri	in ‘grit’ or ‘rigid’
ए	,,	e	,,	a	in ‘mate’
ऐ	,,	ai	,,	a	in ‘rack’
ओ	,,	o or ō	,,	o	in ‘mote’
औ	,,	au	,,	ow	in ‘cowrie’
अं	,,	ṁ	,,	m	after any vowel
अः	,,	h	,,	h	(aspirate) after vowel

Consonants

क	,,	k	,,	k	in ‘kite’
ख	,,	kh	,,	kh	in ‘lakh’
ग	,,	g	,,	g	in ‘go’
घ	,,	gh	,,	gh	in ‘ghastly’
च	,,	ch	,,	ch	in ‘change’
छ	,,	chh	,,	ch	aspirated
ज	,,	j	,,	j	in ‘jet’
झ	,,	jh	,,	j	aspirated
ञ	,,	ñ	...		......
ट	,,	ṭ	,,	t	in ‘ton’
ठ	,,	ṭh	,,	t	in ‘ton’, aspirated
ड	,,	ḍ	,,	d	in ‘do’
ढ	,,	ḍh	,,	d	in ‘do’, aspirated
ण	,,	ṇ	...		......
त	,,	t	,,	t	in ‘*temp*’ (Fr.) meaning ‘time’
थ	,,	th	,,	th	in ‘think’
द	,,	d	,,	th	in ‘the’
	,,	dh	,,	th	in ‘the’‘ aspirated

Note on pronunciation (Contd.)

न	written as	n	pronounced as	n	in 'none'
प	,,	p	,,	p	in 'put'
फ	,,	ph	,,	p	aspirated
ब	,,	b	,,	b	in 'bull'
भ	,,	bh	,,	b	aspirated
म	,,	m	,,	m	in 'meet'
य	,,	y	,,	y	in 'yon'
र	,,	r	,,	r	in 'rat'
ल	,,	l	,,	l	in 'look'
व	,,	v	,,	v	in 'veil'
श	,,	ś or ṡ	,,	sh	in 'show'
ष	,,	sh	...		......
स	,,	s	,,	s	in 'sit'
ह	,,	h	,,	h	in 'hut'

Arabic aud Persian sounds have also been similarly expressed, the sound of ع having been indicated by the vowel being preceded by one inverted comma as ('a).

CONTENTS

R. S.

PREFACE

Religion or Parmārtha[1] is the greatest of the blessings bestowed on man by the True Supreme Being, but it is a matter of great regret that most of the people of India have defiled their religious life and polluted their religion, just as some small children spoil their best clothes in a short time on account of their ignorance. Thus this great boon from the Supreme Being has become a source of affliction for the country at the present time and it has become extremely difficult for the devotees of religion and lovers of spiritual development to lead their lives peacefully and for religious leaders to explain their ideas and teachings to the people. This fortunate land of India which has been surcharged with the spirituality of thousands of Rishis[2], Sants[3], Mahātmās[4] and Auliyās[5] who manifested themselves at different times, should have, it was expected, provided a very suitable atmosphere for the propagation of spiritual teachings, but it has to be stated with great regret that, instead of providing such an atmosphere, this country has become a centre of bigotry, foolish activities, and internecine quarrels. In this age of freedom, when every man has a full right to believe in his religion and to freely express his thoughts and feelings of respect and reverence for the leaders of his religion, one cannot tolerate, under any circumstances whatsoever, that a person may use insulting and derogatory language in public for the leaders of other religions and, instead of explaining the superiority of his own religion, may engage himself in an unbecoming and improper manner

1. See note 1 on page 99. 2. See note 1 on page 93. 3. See note 3 on page 93. 4. See note 4 on page 93. 5. See note 6 on page 93.

first to twist the meaning of the teachings of other religions and then to ridicule them in public. The Satsang Community has always, throughout its life of more than 70 years now (1934), refrained from saying even a word against the leaders of any religion or making any improper criticism of their teachings. On the other hand, if members of other religious communities disregarded the above principles at any time and made derogatory remarks against the leaders of the Radhasoami Faith and criticized its teachings, the members of the Satsang Community kept quiet instead of retaliating in any way. It is, however, a matter of regret that a few Ārya Samājists, Sanātanists and Akālī[1] brothers, thinking that our silence was due to some weakness of our Belief, have begun to make unrestrained and vulgar criticism of the Radhasoami Faith in the recent past. Thus compelled by the above circumstances and in order to clarify the position of the Radhasoami Faith it was considered necessary to take up the pen and as a result this book has been written.

Readers should not however think that in this book harsh or improper language shall be used against any religion as has been used by our critics in respect of the Radhasoami Faith. It shall be our honest effort first of all to explain briefly the real teachings of the Radhasoami Faith and then to give replies to the objections of our critics, so that they may be enabled to see how far their writings and speeches against the Radhasoami Faith are justified and based on truth; and secondly, after quoting chapter and verse from the authoritative religious books of the critics themselves, we shall explain our difficulties, on account of which it is not possible for the followers of the Radhasoami Faith to entertain the beliefs of our critics and to have the same faith in and respect and regard for the Vedas and Śāstras as our critics would like us to have.

It is hoped that our friends, after going through this book,

1. Sikh.

will give up their present annoying ways and will engage themselves in the pleasant task of removing our difficulties and of understanding the real purport of the teachings of the Radhasoami Faith and would thus make it possible for us to derive benefit from their religious books and for themselves, to derive benefit from the teachings of the Radhasoami Faith.

DAYALBAGH:
12th January, 1934.

ANAND SARUP
(Sahabji Maharaj)

YATHĀRTHA PRAKĀŚA

Part I

Containing the Teachings
of the
Radhasoami Faith

I

THE TEACHINGS OF THE RADHASOAMI FAITH

1. The teachings of the Radhasoami Faith are extremely simple and easy to understand; but for a person whose heart is devoid of love for the true Supreme Being, they are not only difficult but impossible to comprehend.

2. According to the teachings of the Radhasoami Faith there are three elements in the human body: first, the coarse matter of which the physical body is made; second, the subtle matter of which the human mind is made; and third, the spirit (Ātman or Surat[1]), which is the life and soul of the human body and which brings about the evolution and development of man's mind and body. The human body and mind are both perishable, i.e. mortal, while the spirit is immortal.

3. Just as man's body has been created and endowed with life by his spirit (Ātman or Surat), in like manner the entire creation has been brought into existence and endowed with life by a Parama Ātman Who is known as the Supreme Being or Merciful Radhasoami[2]. Since the essence of the Ātman and the Parama Ātman (Paramātmā) or of the spirit (Surat) and the Supreme Being is one and the same, the human body has been accepted as the miniature of the whole creation and the creation is called the Macrocosm and the human body, the Microcosm.

1. Hindi सुरत from Sanskrit स्वरत (Svarata)—That which is absorbed in itself. 2. Hindi expression generally used is Rādhāsoamī Dayāl (राधास्वामी दयाल).

4. According to the Radhasoami Faith, the Supreme Being has blessed the human body with certain latent faculties in order that the spirit-entities may be able to establish contact with the Universe and also get an opportunity of deriving maximum benefit from the human body and further that, with the object of acquainting mankind with these gifts and their great utility, He has been pleased to arrange for the advent on this earth, from time to time, of holy and awakened Souls. These Souls are fully conversant with the secrets pertaining to these faculties, the practical methods of awakening them and also with the way they should be used. Besides, they are competent to explain these secrets to others and awaken their faculties and thus enable mankind to profit by them.

5. This is the reason why the Radhasoami Faith specially emphasizes that man should make it the aim of his life to develop his faculties of all the three kinds, physical, mental and spiritual, throw off all lethargy and ignorance, and make a bold effort to achieve the object in view by adopting suitable methods.

6. It is generally admitted that every new-born child has to take the help of his parents for some time for developing his physical and mental faculties and after that he has to receive his lessons from teachers of physical training and various arts and sciences. On the same principle, the Radhasoami Faith lays down that, in the matter of the development of spiritual faculties too, one should become the disciple of some competent spiritual teacher who, in the terminology of the religion of saints, is known as the Sant Satguru[1].

---

1. The idea of the word 'Sant' may be partially expressed by the English word 'Saint'. 'Satguru' (Sat Guru) literally means True Guru or True Religious Preceptor. 'Sant Satguru' would therefore stand for a Religious Preceptor with highly-developed spiritual powers. The special sense in which the expression is used in the Radhasoami Faith is explained in para 7.

7. It may, however, be noted that the expression 'Sant Satguru' does not refer to any person who possesses mere theoretical knowledge of the secret of spiritual powers and of the various stages of the spiritual journey. It refers to a Master who either has, by means of practices (devotional and spiritual), fully developed his spiritual faculties and realised the True Supreme Being or is possessed of this high status from His birth.

8. When a boy joins a school for receiving education, he has first of all to give up the freedom of his childhood and to restrain the unnecessary movements of his senses and organs and then to devote his full attention to his lessons. Likewise, the devotee who aspires to attain spiritual knowledge has also to renounce worldly freedom, restrain unnecessary activities of his body and mind and concentrate and fix his attention on the spiritual objective. However, as food, worldly possessions and environments exert a great influence on a man's body and mind, the Radhasoami Faith requires that an ardent devotee should restrict himself to such Satogunī[1] (i.e. pure and clean) food as may not excite his body and mind to unnecessary and undesirable activities, that he should interest himself in worldly possessions and things only to the extent that may be absolutely necessary and that he should pass his time in such engagements and such associations as may be conducive to and helpful in the attainment of his object.

---

1. The three guṇas, viz sattva (सत्त्व), rajas (रजस्) and tamas (तमस्), apart from their functions in the creation, represent the three states or moods of man's ego. Sattva guṇa or Satōgun, as popularly known in Hindi, means the state of equilibrium or goodness-mood or mood of righteousness. Hence 'Satōgunī', that which is helpful in bringing about the above state or mood, as opposed to the state of activity or passion-mood (rajōgun) and state of inertia or darkness-mood (tamōgun). Chhāndogya Upanishad (VII-26-2) mentions—आहारशुद्धौ सत्त्वशुद्धिः, सत्त्वशुद्धौ ध्रुवास्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः (Āhārśuddhau sattvaśuddhiḥ, sattvaśuddhau dhruvā smṛitiḥ, smṛitilambhe sarvagranthīnām vipramokshaḥ) i.e. Pure food creates pure intellect, pure intellect leads to knowledge that endures and such knowledge cuts all knots of the heart that keep the spirit tied up.

9. When the conditions stated above have been accepted by an applicant for initiation[1], he is taught two devotional practices which enable him to gain sufficient control over desires pertaining to his body and senses and to turn his attention towards spiritual planes. When reasonable progress in these practices has been achieved and he has acquired the capacity to proceed internally towards the different stages of the spiritual path, he is initiated into the third mode of devotional practice, viz the practical method of advancing towards the spiritual planes, which, in the terminology of saints, is called Sound Practice or "Śabda Abhyās"[2]. It is these three modes of devotional practice which constitute the close secret of the Radhasoami Faith and about which people, in their ignorance, spread all sorts of mis-conceptions.

10. Very great importance is attached to these practices in the Radhasoami Faith. As such, it appears desirable that they should be explained here at some length.

II

THREE DEVOTIONAL PRACTICES OF RADHASOAMI FAITH

11. It is a matter of common experience that a man is troubled by thoughts and memories of the world when he tries to direct his attention inwards within himself. In other words, thoughts and images pertaining to the mundane activities which have been engaging his attention and also to the living beings with whom he has been in contact appear in his mind and distract his attention. Hence the first difficulty which confronts

---

1. The word 'initiation' is used generally for admission into the Radhasoami Faith and instruction into its devotional practices. The Hindi word used in its place is 'Upadeśa' (उपदेश). 2. The Abhyās or practice of listening internally to spiritual sounds (Śabdas) of higher planes. Paras 31 to 46 deal with the subject of Śabdas in some detail.

every aspirant for success in internal practices is his struggle against these disturbances. No doubt, objects of the world are innumerable, but they are reproduced in human mind only as so many thoughts or names (Nām) and images or forms (Rūp). It is the succession of these names and forms which produces restlessness of mind and causes serious distraction of attention at the time of devotional practices. The best way to put a stop to this ever-continuing flow of names and forms is to try to fix one's attention on some attractive Name and Form. Just as naughty children, when engaged in some favourite game, do not commit any mischief, in the same way the mind of the devotee forgets all other names and forms when his attention is fixed on the contemplation of a favourite Name and Form. Of course this fixing of attention on Name and Form does not completely quieten the devotee's mind, yet the two practices bring it under control to a great extent and considerably reduce its restlessness. These practices are known in the Radhasoami Faith as Sumiran (Repetition of the Holy Name) and Dhyān (Contemplation of the Holy Form)[1].

12. It is well-known that the name of the Supreme Being is repeated in one way or the other in all religions. For example, some people repeat particular Names or Sacred Formulas (Mantras)[2] by counting the beads of a rosary or by counting on their fingers ; some do so by performing Sandhyā[3] or Namāz[4] or by repeating the Gāyatrī[5] Mantra while some

---

1. Patanjali's 'Yoga Darśana' also refers to these two practices in 'तज्जपस्तदर्थभावनम्' (I-28)—'Tajjapastadarthabhāvanam', where repetition of the Name 'Om' is advised and in 'यथाभिमतध्यानाद्वा' (I-39)—'Yathābhimatadhyānādvā', where contemplation of some agreeable or beloved form is suggested. 2. Vedic hymns or other sacred texts or mystical verses. 3. Hindu method of prayers and meditation. It is known as Sandhyā as it is done at the time of conjunction (Sandhi) of night and day i. e. morning and evening. 4. Islamic method of prayers and meditation. 5. Gāyatrī is the famous sacred verse (iii-62-10) of the Ṛigveda (tat savitur vareṇyam bhargō devasya dhīmahi dhiyō yō naḥ prachodayāt) which is repeated at the time of morning and evening prayers. It is known as Gāyatrī as it has been composed in Gāyatrī metre.

others repeat holy names audibly with their tongue or mentally and in some cases by striking at the heart. But the methods of devotional practice taught in the Radhasoami Faith are different from all these methods and superior to all of them. According to these, the devotee has to repeat the Holy Name and contemplate the Holy Form with the subtle faculties of speech and sight of his spirit.

13. When with the help of Sumiran and Dhyān the devotee's mind becomes somewhat calm, he begins to hear at the spirit centre, from time to time, the spiritual sound which, in the terminology of saints, is called 'Anhad Ṡabda'[1]. This spiritual sound is resounding at all times inside every one irrespctive of his caste, creed or nationality but as the attention of people in general is attracted towards external worldly objects, they have no knowledge or experience of the spiritual sound.

14. The Radhasoami Faith teaches that a man's spirit or Surat functions by means of spiritual currents which start from its centre, located in a certain part of the brain, and spread out to the circumference, viz the entire human body, just as physical forces in nature work by means of currents from centre to circumference. It is a general law of nature that every force-current is accompanied by a sound or sound-current and every sound-current carries with it the characteristics of its source. As such, every spirit current is accompanied by a spiritual sound or sound-current which carries with it the characteristics of its source, the spirit. As the principal attribute of the spirit or Surat is Love (Prem) or attraction i.e. inward attraction towards its centre, the

---

1. Sounds (Śabdas) are of two kinds, viz those produced by the striking of one thing against another and others for which this striking of one thing against another is not necessary. The former are called 'Āhat' and the latter which reverberate of their own accord are called 'Anāhat'. All spiritual sounds are of the latter variety. The word 'Anhad' is Hindi form of the correct Sanskrit word 'Anāhata'.

moment the spiritual sound manifests itself within a devotee, he begins to feel a powerful inward attraction and as that attraction is towards the centre of the spirit-force, the devotee's mind and spirit, under its influence, are drawn together at the spirit centre and his attention, having been withdrawn from every other direction, gets focussed at that centre. In short, the devotee is able with the help of Sumiran and Dhyān to free his mind to a certain extent from the succession of worldly names and forms and subsequently when his spiritual faculties are somewhat developed, his mind achieves complete quiesence under the influence of the spiritual sound and when he has thus freed and cut himself off from the world, it becomes possible for him to proceed internally towards higher spiritual centres.

15. According to the Radhasoami Faith progress towards higher spiritual regions is achieved with the aid of spiritual sounds of higher regions. The secret details of these sounds are explained to every candidate at the time of his initiation into the method of 'Sound Practice' or 'Ṡabda Abhyās'. It is claimed that, just as the spirit, diffused and roaming about in the lower planes, is easily withdrawn to its centre i.e. to its seat in the physical body with the help of spiritual sound, in the same way with the aid of the spiritual sounds of higher regions it can be made to cross the intervening stages one after the other, till one day it finds admission into the August Presence of the Creator of the whole Universe, viz the Supreme Being. This is the final stage or the highest goal according to the Radhasoami Faith and its attainment is known as the achievement of true salvation or the highest stage of evolution. When a spirit-entity has reached this stage, it becomes free from the cycle of births and deaths for ever and gets admission into a region which is imperishable and where life is also everlasting or eternal.

16. The above paragraphs contain a brief outline of the teachings of the Radhasoami Faith. It is now proposed

to explain these in detail, so that their true significance may be fully grasped.

III

ANURAG[1] AND VAIRAG[2]

(Divine Love and Asceticism i.e. self-mortification)

17. If you are given a piece of iron and are asked to make it fly into the air, you shall have to employ either of the two methods, viz either you will grind it so fine that, reduced to smallest particles, it may fly into the air, or you will heat it on fire until it is converted into gas and mixes with the air. Exactly the same two methods are employed to refine the mind, that is, either it is purified or made tender by self-mortification or it is made extremely fine and pure through the fire of divine love (Prem). In ancient times, people often renounced family life and undertook penances (Tapasyā)[3] in the forests with the object of controlling the mind. But since the revelation of the Bhaktī Mārg[4] to the world, the method of love and devotion has generally been preferred to penances and self-mortification and is widely adopted. Likewise, the

---

1. 'Anurāg' is a Hindi word meaning 'intense love'. In the terminolgy of saints it stands for 'Love for the Supreme Being'. 2. 'Vairāg', like its more common equivalent 'Vairāgya', means 'freedom from worldly desires or indifference to worldly objects'. It conveys the additional sense of 'asceticism' and 'self-mortification'. 3. Tapasyā conveys the same idea as तपस् (Tapas) i.e. religious austerities. Tapas means heat. When a devotee exposed himself to five fires (four, which he lighted on all four sides of himself and one of the sun from above), he was said to be doing तपस् (Tapas). Hence तपस् (Tapas) or Tapasyā (तपस्या) came to mean bodily mortification, penances etc. 4. Bhakti Mārg—For attaining salvation or spiritual advancement, three ways have generally been followed, particularly in India. Bhakti Mārg (Path of Devotion) is one of them, the other two being Jñāna Mārg (Path or Knowledge) and Karma Mārg (Path of Action). Rādhāsoamī Faith teaches Bhakti Mārg.

Radhasoami Faith emphasizes that the desire for a vision of the Supreme Being should so dominate the devotee's mind that worldly activities may have no attraction at all for him.

18. It is a matter of everyday experience that once a person acquires a special taste for doing anything, his attention is automatically withdrawn from other things. As an example it may be mentioned that people, who are fond of playing at chess or cards, generally neglect all other work and keep themselves engaged the whole day in these pastimes, so that they do not take any notice even of the rising or the setting of the sun. Similarly it can be presumed that if a sincere and intense desire for the vision of the Supreme Being is awakened within a man's heart, he will inevitably have a feeling of detachment from the world, even though he may be living as a family man and it will not at all be necessary for him to renounce the family and go to the forests and subject his body to mortification[1]. It should, however, be remembered that it is not easy to generate divine love, which helps in solving so conveniently the initial difficulties of an earnest devotee. If one thinks that he can generate such love within his heart merely by a study of books or by attending lectures, he is sadly mistaken. It is only when the pre-creational Samskāras[2] which brought about the descent of spirit into the world at the beginning of the creation are about to be exhausted and its desire to associate with matter (Prakṛiti) is somewhat lessened, that love for the Supreme Being is awakened within a man's heart. This explains why so many people in the world, even though very intelligent and capable, do not possess this gift of divine love while

1. 'For love is the motive-power of the mind which draws it out of the world and raises it on high'—St. Gregory the Great. 2. Saṁskāras are impressions or conformations which operate to bring about re-birth and which control the actions of living men. In the pre-creational condition an infinite number of spirit-entities had the tendency to mix with matter and this circumstance was the first Saṁskāra to bring about the descent of spirit-entities to the material regions.

others who are very simple-minded have an abundance of it. Such people are known in the Radhasoami Faith as "favoured beings". It is only these persons who are capable of appreciating the value of the path of devotion (Bhakti Mārg) and it is only they who can, after their initiation into the methods of devotion, derive full benefit from the teachings of the saints[1]. This is the reason why no importance is attached in the Radhasoami Satsang[2] to intellectual attainments or to any other worldly qualification. If anything is desired or looked for, it is this spark of divine love, i.e. 'Anurāg'[3]. Any person who possesses this spark of divine love is freely admitted into the fold, while another who is without it will of his own accord keep himself aloof from the Satsang or if by chance he happens to find admission into it, he would not stay long. The Founder of the Faith has declared in 'Sārbachan'[4], Bachan[5] (Section) 8, Śabda[6] (Poem) 1, as below:

यह कहना उन जीवन कारन, जिनके बिरह अनुराग की धारन। ४५।
विषयी संसारी और रागी, इनको टेक न चहिये त्यागी। ४६।
इनको टेक सहारा भारी, टेक बिना कुछ नाहिं अधारी। ४७।
उनको नहिं उपदेश हमारा, उनको जगत कामना मारा। ४८।

---

1. A similar view has been expressed in the Śvetāśvatara Upanishad which ends by saying that the meaning of what has been taught will be understood only by a person who has greatest devotion for the Supreme Being and also similar devotion for the Guru or Preceptor (vide Śvetāśvatara Upanishad VI-23). 2. Rādhāsoamī Satsang is the name of the Organization of those persons who believe in the teachings of the Radhasoami Faith and act according to them and for admission into which acceptance of the teachings of the Faith is essential. 3. The Bible has—"......every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."—St. John, 1st Epistle—IV- 7 & 8. 4. Sārbachan is the name of the two books by the Founder of the Radhasoami Faith. One is in poetry and the other in prose. Sārbachan literally means 'Essential teachings'. 5. Sārbachan (Poetry) is divided into many sections arranged according to themes. These sections have been termed as 'Bachans'. 6. The poems of Sārbachan have been termed 'Śabdas'. As a matter of fact, many saints of India e.g. Kabīr Sāhab, Nānak Sāhab, Jagjīvan Sāhab etc. have termed the poems they wrote as 'Śabdas'.

Yeh kahnā un jīvan kāran	jinke birah anurāg kī dhāran	(45)
Bishayī sansārī aur rāgī	inkō tek na chahiye tyāgī	(46)
Inkō tek sahārā bhārī	tek binā kuchh nāhin adhārī	(47)
Unkō nahin updeś hamārā	unkō jagat kāmnā mārā	(48)

Translation—

This teaching is intended for those who are steadfast in divine love and feel its pangs. (45)

The sensual and the worldly-minded need not give up their traditional ways. (46)

For, to them their traditional ways are a great solace and without these they lose all means of guidance. (47)

Our teaching is not meant for them, for worldly desires have brought about their spiritual ruin. (48)

19. Some people are great lovers of worldly knowledge and sciences and through a study of books of knowledge, their intellect becomes so sharp that no one dares to argue or discuss any matter with them. This kind of ability is very useful for enjoying the gifts of intellect and learning and for gaining name and fame in the world, but it is extremely harmful to the awakening of spiritual faculties and the pursuit of true religion.[1] The acquisition of worldly knowledge generally tends to make a man's mind love objects of the world to such an extent that it becomes almost impossible for him to put a brake on its activities or to change its tendencies. This is why every country has thousands of highly educated people who are un-rivalled in argumentation and debate and are sufficiently well-versed in worldly knowledge but are total strangers to religion.[2]

---

1. "Liberation......can be achieved neither by yōga (Hatha Yōga), nor by Sānkhya, nor by the practice of religious ceremonies, nor by mere learning"—Śankarāchārya (Vivekachūḍamaṇi—56). 2. Lord Christ has said—"I thank thee, O Father......that thou hast hid these things from the wise and prudent, and hast revealed them unto babes......". (Luke-X-21) Lord Christ also said "Verily I say unto you, Except ye turn, and become as little children, ye shell in no wise enter into the kingdom of heaven."

Khwājā Muīn-ud-Dīn Chishtī[1] says:—

معین بچشم خرد حسن دوست ننماید
ببین به دیدهٔ مجنون جمال لیلی را

Muīn ba chashm-i-khirad husn-i-dōst na numāyad
Babīn ba dīdah-i-Majnūn jamāl-i-Lailā rā

Translation—

Khwājā Muīn-ud-Dīn Chishtī says that it is not possible to have a vision of the Supreme Being with the aid of intellect. As the beauty of Lailā can be enjoyed only with the eyes of Majnūn, it is only a true lover of the Supreme Being who can have His vision.

20. There are some people who after acquiring worldly knowledge, turn into atheists and enemies of religion. It is not possible to make them realise their mistake. Their intellect, like a sharp knife which always cuts paper obliquely, views everything religious with suspicion and as a consequence they become so bigotted that they are prepared to hear nothing that is not to their liking. They thus pass the whole of their life in displaying their learning and opposing religion. The following couplet in Persian describes most appropriately the condition of this class of people:—

ز روئے دوست دل دشمنان چه در یابد
چراغ مرده کجا ۔ شمع آفتاب کجا

Za rūe dōst dil-i-dushmanān che dar yābad
Chirāgh-i-murda kujā Shama-i-āftāb kujā

Translation—

What could a hostile heart (an agnostic) gain from

1. Khwājā Muīn-ud-Dīn Chishtī was a famous Sūfī mystic who lived from 1152 A.D. to 1254 A.D. He was born at Sanjar in the province of Seistan on the Iran-Afghanistan border. He came to India in 1210 A.D. and reached Ajmer in 1211 where he remained till the last day. He has written mystic poetry in Persian. His mausoleum is at Ajmer where thousands of pilgrims assemble every year.

the beatific vision of the Beloved, for there is no connection whatsoever between a dead candle and the light of the Sun ?

IV

SUMIRAN AND DHYAN

(Repetition of the Holy Name and Contemplation of the Holy Form)

21. The methods of devotional practices of Sumiran and Dhyān which are taught in the Radhasoami Faith are not entirely an innovation. These practices have been followed ever since ancient times and they have also been explained in the Yoga Sūtras of Patanjali[1]. It is however impossible to perform these practices successfully without true love (Anurāg)[2] for the Supreme Being and feeling of natural detachment (Sahaj Vairāg)[3]. Of course innumerable people are seen repeating holy names in all manner of ways but, generally speaking, they do so either mentally or with the tongue. Repetition of a Name with the tongue is the least efficacious way of Sumiran. Repetition of a Name mentally is better than that by the tongue but that too leads to the purification of the heart only and does not in any way help in the development of spiritual faculties. Since the real object of the devotee is the development of his spiritual faculties, this method too is useless as far as the achievement of that object is concerned. The true method of Sumiran according

---

1. Patanjali is the founder of the Yōga School of Indian Philosophy and the author of the Yōga Darśana, sometimes also called Yōga Sūtras, as it is written in the form of aphorisms (Sūtras). 2. Refer to note 1 on page 8. 3. Note 2 on page 8 gives the usual meaning of the word 'Vairāg'. Whenever it is used in the teachings of the Radhasoami Faith, it excludes the idea of 'self-mortification'. The word 'Sahaj', meaning natural or easy, emphasizes this exclusion of 'self-mortification'.

to the Radhasoami Faith is a close secret, which is passed on confidentially to a disciple by the religious preceptor himself. Khwājā Farīd-ud-Dīn Attār[1] says :—

ذکر بر سه وجه باشد بے خلاف ۔
تو نه دانی این سخن را از گزاف ۔ (۱)
عام را نبود بجز ذکر زبان ۔
ذکر خاصان باشد از دل بیگمان ۔ (۲)
ذکر خاص الخاص ذکر سر بود ۔
هر که ذاکر نیست او خاسر بود ۔ (۳)
خواندن قرآن بود ذکر لسان ۔
هر کرا این نیست هست ازمفلسان ۔ (۴)

Zikr[2] bar seh vajah bāshad be khilāf
Tū nadānīn īn sakhum rā az gazāf (1)
Ām rā na buvad bajuz zikr-i-zubān
Zikr khāsān bāshad az dil be-gumān (2)
Zikr-i-khās-ul-khās zikr-i-sir buvad
Har ki zākir nest o' khāsir buvad (3)
Khwāndan-i-Qurān buvad zikr-i-lasān
Har karā īn nest hast az muflisān (4)

Translation—

Undoubtedly there are three methods of performing Sumiran, but you do not understand this owing to your ignorance. (1)

Generally people repeat Holy names audibly i.e. perform the Sumiran practice with the tongue only ; a few exceptional people repeat the name mentally instead of with the tongue. (2)

The elect of God, however, do it by a secret method. He who does not perform Sumiran is a loser (3)

---

1. Khwājā Farīd-ud-Dīn Attār was a famous Sūfī mystic of Persia. He was born at Nishāpur in 1116 A.D. and lived there upto the age of 114 years when he was killed by a Moghul in 1229 A.D. By profession he was a physician and druggist. He had travelled widely to different countries including India and wrote mystic poetry of a high order. 2. 'Zikr' is a technical expression used by Sūfīs for 'Sumiran'.

The reading of the Holy Qurān is Sumiran with the tongue. He who does not do even this is a pauper. (4)

22. Some people taking Sumiran as mere repetition of some name consider it to be a useless practice. Obviously, their objection refers to persons who repeatedly pronounce some name aimlessly with their tongue. That is why the sage Patanjali has instructed in the Yoga Sūtra—'तज्जपस्तदर्थभावनम्' (Tajjapastadartha Bhāvanam) i.e. repeat the Name but while doing so, keep the object (arth) or purpose in view. A parrot-like repetition of the name without keeping the object or purpose in mind is nothing more than a mere meaningless show. Likewise, sitting in an erect posture with closed eyes and contemplating in a haphazard manner on the attributes of the Supreme Being like omnipresence etc. is fruitless. The correct method of contemplation (Dhyān) has been described in the Bhagavad Gītā[1] (Chapter VI, Śloka 14), but no heed is paid to it. Generally people close their eyes, offer lengthy prayers[2] or repeat the Gāyatrī[3] or some other sacred formula (Mantra) a fixed number of times and meditate upon the imaginary form of God as somthing all-pervasive like Ākāśa[4] (ether) or refulgent like the sun and feel quite satisfied.

23. It may be noted that repetition (Sumiran) of the Holy Name is a most efficacious practice which, performed regularly and in a proper way, produces results beyond the expectation and comprehension of ordinary men. The human body has within it a number of hidden spiritual faculties of a

---

1. The Bhagavad Gītā is believed to contain the teachings of Lord Krishna, one of the two highest incarnations of God according to Hindu religion. It forms part of the great Sanskrit epic Mahābhārata by Vyāsa. In the Ślōka Lord Krishna says that the devotee 'should lead a life of chastity and should sit for contemplation with a perfectly peaceful mind, free from all apprehensions. He should keep his mind in control and should keep it absorbed and fixed in me'. 2. Lord Christ says in the Bible—"But when ye pray, use not vain repetitions........" (Matt. VI—7.) 3. Refer to note 5 on page 5. 4. Ākāśa is one of the five elements or Tattvas (i.e. five conditions of matter) of the creation. It is believed to be all-pervasive.

high order which, when awakened by the repetition of a correct name by the correct method, enable a man to have communion with higher spiritual planes. On the successful performance of Sumiran, the devotee first begins to get a glimpse of higher planes and then the luminous form of the Satguru[1] manifests itself within him, thereby opening up the internal spiritual passage to higher regions for him.

Maulana Rumi[2] says—

فکر آں باشد کہ بکشاید رہے
راہ آں باشد کہ پیش آید شہے - (۱)
شاہ آں باشد کہ از خود شہ بود
نے بہ مخزن ہا و گوہر شہ بود - (۲)

Fiqr[3] ān bāshad ki bakushāyad rahe
Rāh ān bāshad ki pesh āyad shahe (1)
Shāh ān bāshad ki az-khud shah buwad
Ne ba makhzan hā va gauhar shah buwad (2)

Translation—

The real Dhyān or contemplation of the Holy Form is that which opens up the internal path ; the true path is that which leads to the presence of the True Sovereign (Supreme Being). (1)

The True Sovereign is He who is so in His own right i.e. by virtue of His own high attributes and not one who is called so because of his worldly possessions and treasures. (2)

24. One great mistake which people generally make in connection with the repetition (Sumiran) of a holy name is that

1. Stands for 'Sant Satguru'. Refer to note 1 on page 2. 2. A great mystic and poet of Persia who was born in 1207 A. D. and died in 1273 A.D. In 1212 A. D. his father took him to meet Khwājā Farīd-ud-Dīn Attār. Later on he came into contact with Shams-i-Tabriz and became his disciple in 1244 A. D. He wrote his poetry when he became extremely distressed due to separation from his Teacher. 3. 'Fiqr' is a technical expression used by 'Sūfīs' for 'Dhyān'.

they repeat whatever name appears to them attractive. They do not know that this kind of Sumiran is useful only to a limited extent and that real benefit from the practice of Sumiran is secured only when some Dhunyātmak[1] name is repeated. Dhunyātmak names are also known as Bīj Mantras[2]. According to the teachings of the religion of saints, the whole creation is divided into 18 regions or spheres and there is a Centre of Energy or Presiding Deity in every sphere. Currents emanating from these Centres or Deities permeate their respective regions and maintain them and each of these currents produces a sound. These sounds, when reproduced in articulate human speech, are known as Dhunyātmak names or Bīj Mantras. This is why it is said that there exists an essential and eternal connection between the 'Name' and the 'Named' i.e. between the Name of the Deity and the Deity himself or, in other words, between the 'Vāchaka'[3] (i.e. the word signifying the Deity) and the Vāchya[3] (i.e. the Deity himself). It is because of this that the sage Vyāsa in his commentary on the Sūtra (aphorism) 27 of the Chapter on Samādhi (Samādhi Pāda) of Patanjali's Yoga Darśana writes that there is an eternal connection of the Parmātmā i.e. the Brahma with His name 'Om'. Swami Dayanand ji[4] also, with the object of establishing the superiority of the word 'Om', has quoted the same Sūtra in his Rigvedādi Bhāshya Bhūmikā (Urdu Edition, page 105) and referring to Vyāsa's commentary,

1. Hindi word Dhunyātmak (धुन्यात्मक) or its Sanskrit equivalent dhvanyātmaka (ध्वन्यात्मक) means a name whose essence or life is dhvani (ध्वनि) or sound. 2. A 'Bīj Mantra' is some mystical syllable or word employed for acquiring spiritual or super-human powers. Sometimes it forms the essential part of some sacred formula. Meaning given to the expression in the religion of saints is explained in the text above. 3. Any word or expression which signifies some particular thing is said to be 'Vāchaka' of that thing and the thing so signified is known as 'Vāchya'. 4. Swami Dayanand ji was the founder of the revivalist movement, known as Ārya Samāj, the Society of the Aryans. He was born in Gujarat in 1824 A. D. and died at Ajmer in 1893 A. D. The book Ṛigvedādi Bhāshya Bhūmikā is his introduction to his commentary on the Vedas.

has recorded that the connection between the Vāchya and the Vāchaka (i. e. the Named and the Name) is understood by Yogīs[1] only. This explains why the common man does not appreciate the significance of Bīj Mantras or Dhunyātmak names. Their importance is fully understood by Yogis only, for it is through the repetition of these names that they obtain help from the Deities of higher regions in solving the difficulties pertaining to their internal progress and they know full well from experience how great a help the repetition of these names is in their internal progress towards higher spiritual regions. At the present time, when the members of the Hindu Community in general are seen engaged in the repetition of such names as 'Har'[2] 'Śiva'[2] 'Gaṇeśa'[2] etc. and are, inspite of clear instructions in the Vedas and Upanishads to this effect, ignoring the highest and most efficacious Name of Brahma i.e. 'Om', it is idle to expect that they would attach any importance to the Dhunyātmak names of regions beyond the sphere of Brahma, as revealed by the Saints. This is the reason why the Name 'Radhasoami' which is so greatly valued and honoured by the followers of the Radhasoami Faith, has become a thorn in the side of our un-informed friends.

Khwājā Muīn-ud-Dīn Chishtī[3] says:—

میان اسم و مسمی چو فرق نیست ببین ۔
تو در تجلی اسما کمال نام خدا ۔

Miyān-i-Ism-o-Musammā chō farq nest babīn
Tō dar tajallī-i-ismā kamāl-i-nām-i-khudā

Translation—

There is no difference between the Name and the Named; behold the excellence of God's Name in the splendour of spiritual names.

1. People who practice 'Yoga' (i.e. practices of spiritual development) are known as Yogīs. 2. Name of Hindu God. 3. Vide note 1 on page 12.

Then again—

یقیں بداں کہ تو باحق نشستۂ شب و روز
چو همنشیں تو باشد خیال نام خدا - (۱)
ترا سزد طیران در فضائے عالم قدس
بشرط آں کہ بپری ببال نام خدا - (۲)
چو نام او شنوم گر بود مرا صد جاں
فدائے اوست بعزو جلال نام خدا - (۳)
معیں ز گفتن نامش ملول کے گردد
کہ از خداست ملالت ملال نام خدا - (۴)

Yaqīn badān ki tū bāhaq nashistai shab-o-rōz
chūn hamnashīn-i-tō bāshad khayāl-i-nām-i-Khudā (1)
Turā sazad tairān dar fizā-i-ālam-i-Quds
ba shart ān ki bapparī babāl-i-nām-i-Khudā (2)
Chō nām-ŏ-shunvam gar buwad marā sad jān
fidā-i-ŏst ba izzō jalāl-i-nām-i-Khudā (3)
Muin za guftan nāmash malōōl kai gardad
ki az Khudā-ast malālat malāl-i-nām-i-Khudā (4)

If you succeed in having within you
the contemplation of the Name of God,
Rest assured that you abide, day and night,
in the August Presence of God Himself. (1)
Into the vast expanse of pure spiritual regions
you will be enabled to fly without hindrance,
If you make it a point to fly upwards
with the aid of the wings of God's Name. (2)
Swear I by the splendour and glory of God's Name
that I am so overwhelmed with joy
On hearing the Name of God that I would,
if I had a hundred lives, sacrifice them all. (3)
In repeating the Holy Name of God
is it ever possible that Muīn may feel dejected ?
For feeling dejected at the repetition of the Name
is nothing but feeling dejected in God's presence. (4)

These verses would give full satisfaction to those who use their intelligence, but for others who do not do so, they

are meaningless. In this connection Kabir Sāhab[1] says :—

नाम जपत कुष्ठी भला चू चू पड़े जो चाम ।
कंचन देह किस काम की जा मुख नाहीं नाम ॥

Nām japat kushṭī bhalā, chū chū pare jō chām
Kanchan deh kis kām kī, jā mukh nāhīn Nām

Translation—

The leper, whose body is wasting away bit by bit due to disease but who repeats the Name of the Supreme Being, is better than a man whose tongue never utters God's name though his body may be shining like gold.

25. If one enquires from people who, instead of performing the Sumiran of some Holy Name, repeat prescribed verses (Āyats)[2] of the Qurān or the hymns (Mantras) of the Vedas (a) whether at the time of the recitation of the verses etc. their thoughts are in full accord with the subject matter of the verses or (b) whether the position is otherwise, i. e. while the repetition of verse after verse or Mantra after Mantra continues mechanically as a task imposed on the mind, their minds lag behind and at times wander away hither and thither, they would surely admit that it is extremely difficult to maintain a continuous accord of their thoughts with the subject matter of the verses or the Mantras. If there is a person whose heart is quite pure, who has fully grasped the purport and meaning of the verses or the Mantras and who has so well assimilated their meanings by continuous practice that they have become more or less his own feelings and therefore whenever he repeats

---

1. Kabir Sahab was a famous Saint of India who lived in the 15th Century. He is believed to have come from the highest spiritual region for the redemption of mankind. His teachings are exactly the same as those of the Radhasoami Faith. As a poet he is considered to be one of the best poets of Hindi, the national language of India. 2. The word 'Āyat' is used for the verses of the Qurān, the Holy Book of Islam.

the verses or the Mantras, corresponding thoughts and feelings automatically crop up within his mind, surely he can derive real benefit from the repetition of the verses of the Qurān and the hymns of the Vedas.

26. If some one is really able to recite the verses in the way indicated above, it may be enquired of him whether he actually addresses the Deity while offering his prayers or merely repeats them like an old lesson previuosly memorised. He would in all probability reply that he addresses the deity and offers his prayers directly to him as if he was doing so in his Deity's presence. But it is worth considering that people, when they happen to come face to face with some big officer of the world, e.g. a Governor, a Viceroy, a King or an Emperor, in many cases begin to stammer and falter and similarly people smitten with mundane love become speechless in the presence of their beloved, yet it is really so strange that these audacious religious people remain entirely unaffected by the presence of their deity and can go on reciting verse after verse and hymn after hymn ceaselessly.

27. It is stated in the Yoga Sūtras of Patanjali that "the realization of the Deity is obtained by means of Svādhyāya'[1] (i. e. repetition of the Name of the Deity)[2]. In his Commentary on this Sūtra, Vyāsa writes that gods, sages and people endowed with supernatural powers (siddhas) go to pay their homage to a Svādhyāyaśīla[3] and assist him in his work[4]. (See note to II-44 in the translation of Yoga Darśana by Pandit

---

1. स्वाध्यायादिष्टदेवतासंप्रयोगः 2. This meaning (i. e. 'repetition of the Name of the Deity') of the word स्वाध्याय has been given in the Vāchaspatyābhidhāna of Tārānāth Tarkavāchaspati. In his commentary on Sūtrā 32 of the Sādhana Pāda (of Yōga Darśana) Vyāsa also explains 'Svādhyāya' as प्रणव जपो वा (Praṇava japō vā) which means 'repetition of the name of the Deity, (Om)'. Pt. Raja Ram also gives similar explanation in his translation of Sūtra 32. 3. The word Svādhyāyaśīla (स्वाध्यायशील) would in view of the above, mean a person who is devoted to or practices सुमिरन i. e. repetition of the Name of a Deity. 4. The words in Vyāsa's commentary are—'देवा, ऋषयः, सिद्धाश्च स्वाध्यायशीलस्य दर्शनं गच्छन्ति, कार्येचास्य वर्त्तन्त इति'।

Raja Ram). Again, it is said in the first aphorism (Sūtra) of the chapter on Kaivalya[1] (Kaivalya Pāda) that success in spiritual matters or attainment of supernatural powers (Siddhi) is achieved through repetition of Mantras. According to these quotations, the Deity (Ishṭa Devatā)[2] of the reciters of the Mantras must sometimes be manifesting himself to them as a result of the repetition of the Mantras. We may leave aside and not consider, for the time being, the condition of the devotee on getting the vision of the Ishṭa Devatā, which is a remote possibility, but as common experience shows, even on the mere awakening of deep love for the Deity, a devtoee's lips get sealed, tears flow down his cheeks profusely and he writhes like a fatally wounded bird while continuously repeating the Name of the Deity. One can well imagine how under these circumstances can it be possible for a devotee to repeat Mantras, display his oratory or offer prayers ? That is the reason why in the first chapter of the Yoga Darśana the repetition of only one Name has been prescribed.

It must not however he inferred that it is undesirable or improper to recite Mantras of the Vedas or Āyats (Verses) of the Qurān and offer prayers. Certainly, this is not the idea. Recitation of Mantras etc. are preparatory practices and it is most appropriate and useful to adopt them in the initial stages. Of course, on crossing the first stage of spiritual progress, these are given up and the repetition of the Name is commenced. And when the next stage is crossed, that is, when the devotee has achieved success in repeating the Name properly, the Name begins to resound within him automatically without any effort on his part. This, in fact, is the proper way of performing the practice of Sumiran.

28. Pandit Bhagwat Dutt, Research Scholar, D.A.V.

---

1. Kaivalya is absolute detachment or separation from Prakṛiti and complete merging in one's own True Self. This chapter, the 4th. or last chapter of Yoga Darśana, describes the condition of Mōksha. 2. Devatā means Deity. Ishṭa means 'desired' i.e. the Deity one worships.

College Lahore, writes on page 204 of his History of Vedic Literature, Volume 2, as follows :—

"The correct recital of Mantras with correct accent and tone (svar) starts a chain of vibrations in the atmosphere and in the space (ākāsa), similar to that which occurred at the beginning of creation when the Mantras were first revealed." Again, quoting the authority of Śatapatha Brāhmaṇa (4-4-5-6) he writes on page 184— "The sound vibrations (svar) produced by the recitation of the hymns (Mantras) of Sām Veda destroy injurious germs."

It is not necessary here to say anything as to the correctncss or otherwise of these statements. It can however be positively stated that the repetition of a particular Dhunyātmak name at a particular internal centre (Chakra, Kamal or Padma)[1] of the human body in the prescribed manner produces at that centre certain vibrations similar to those produced in the corresponding region of the Macrocosm by the force-currents of the Central Force or Presiding Deity of that region. And when sufficient progress in the practice is achieved, the sounds emanating from both sets of vibrations fuse into one according to the Law of Harmony of Sounds. This is technically known as Mantra Siddhi[2]. As a result of

---

1. There are three Grand Divisions in the creation, viz the Material-spiritual (Piṇḍ), Spiritual-material (Brahmāṇḍa) and Spiritual (Nirmal Chetan Deśa) and each of these has 6 subdivisions or regions. The human body has nerve centres corresponding to the above regions of the creation. Six nerve centres which are in the body (corresponding to the Material-spiritual Division of the creation) are known as Chakra (चक्र). The next six centres are in the grey matter of the brain and correspond with those of Brahmāṇda. These are known as Kamal (कमल). The six centres in the white matter of the brain corresponding with those of the Spiritual Division are known as Padma (पद्म).

2. Establishment of harmony with the Deity signified by the Mantra (Holy Name) or acquisition of the powers of the Deity. On attainment of harmony with the Deity of a particular region the devotee can, by repetition of the Name of the Deity (i.e. Mantra), set in motion the great force wielded by the Deity. 'Tantrasāra' mentions 'Devatā-darśana' i.e. the vision of the deity as one of the characteristics of Mantra-siddhi.

this, spirituality of the devotee, under the influence of the Presiding Deity of that sphere, increases beyond all expectations and occasionally he gets a vision of the refulgent Form of the Deity and hears the spiritual sound (Śabda) emanating from the force-currents of the Deity.

The Founder of Radhasoami Faith has declared in Sārbachan, Bachan (Section) 1, Śabda (Poem) 2 as below—

स्वाँति बूँद जस रटत पपीहा अस धुन नाम लगाये ।११।
नाम प्रताप सुरत अब जागी तब घट शब्द सुनाये ।१२।
शब्द पाय गुरु शब्द समानी सुन्न शब्द सत शब्द मिलाये ।१३।
अलख शब्द और अगम शब्द ले निज पद राधास्वामी पाये ।१४।
पूरा घर पूरी गति पाई अब कुछ आगे कहा न जाये ।१५।

Svānti būnd jas raṭat papīhā as dhun nām lagāye (11)
Nām pratāp surat ab jāgī tab ghaṭ śabda sunāye (12)
Śabda pāya guru śabda samānī Sunn śabda sat śabda milāye (13)
Alakh śabda aur agam śabda le nij pad Radhasoami pāye (14)
Pūrā ghar pūrī gati pāyī ab kuchh āge kahā na jāye (15)

Translation—

The devotee repeats the Name in the same way as the Papiha[1] cries incessantly for a drop of Svānti rain[2]. (11)

When the dormant spirit is gradually awakened by means of the repetition of the Name, the spiritual sound becomes audible to the devotee. (12)

With the aid of this sound his spirit comes into contact with the Guru Śabda i.e. the 'Om' Śabda of the Trikuti sphere, and thereafter it comes into contact with the Śabdas of Sunn[3] and Satlok[4] spheres. (13)

1. A bird. It is said this bird would rather die of thirst than take any water, excepting the water of Svānti rain and it cries for water most piteously for hours and days without break. 2. Rain which falls in a particular astronomical period, when Moon passes through the group of stars known as the Svānti constellation. Correct Sanskrit word is स्वाति (Svāti). 3. Topmost segion of Brahmāṇda, the spiritual-material region. 4. Region of Sat Purush, one of the six sub-divisions of the purely Spiritual Region.

The spirit then establishes contact with the Śabdas of Alakh Lok[1] and Agam Lok[1] and ultimately gains admission into its destination, the Radhasoami region.(14)

At this stage the spiritual journey comes to an end, and the spirit reaches the Final and Ideal Abode and thus attains the highest status. The intelligence and bliss of the Region baffles all description. (15)

Gosāin Tulsi Dās[2] has in his Rāmāyaṇa (Bāl Kānd 247) given expression to the power of Mantras by a peculiar and interesting simile:—

मंत्र परम लघु जासु वश विधि हरि हर सुर सर्व ।
महामत्त गजराज कहँ वश कर अंकुश खर्व ॥

Mantra param laghu jāsu vaś vidhi hari har sur sarv
Mahā-matta gajrāj kahan vaś kar ankuś kharv

Translation—

A Mantra is something extremely small in size, but it exercises control over Brahmā[3], Vishṇu[3], Maheśa[3] and all other gods, just as a driver's small goad brings a mad elephant under control.

The Holy Granth[4] contains thousands of verses on the

1. A sub-division of the purely Spiritual Region. 2. Gōswāmī Tulsīdas was a famous Hindu devotee of Rama. He lived from 1532 A. D. to 1623 A. D. and wrote many devotional books in Hindi poetry. He is considered to be the best Hindi poet and his Rāmcharita Mānas (Rāmāyaṇa) is considered to be the most popular book in North India. 3. One of the gods of Hindu Trinity. 4. The Holy Granth is the most authoritative book of the Sikh religion. It contains the compositions of the ten Gurus (Preceptors) of Sikh religion and also of some other saints. It is in the Gurumukhi language. The Sikhs are the well-known martial people now inhabiting the Punjab (on the Indian side) and the Pepsu States. It was a cardinal principle of the Sikh religion that there must be a living religious teacher or Guru. As there has been no Guru after the tenth, Shri Guru Govind Singh ji, the Sikhs believe that the Holy Granth is their Guru since then and as such the Granth is held in great veneration by the Sikhs.

importance of Sumiran i.e. the repetition of the Holy Name. For instance, the last verse of the Holy book Japjī[1] is —

जिनी नाम धियाइया, गये मुशक्कत घाल ।
नानक ते मुख उज्जले, केती छुट्टी नाल ॥

Jinī nām dhiyāiyā gaye mushaqqat ghāl
Nānak te mukh ujjale ketī chhuṭṭī nāl

Translation—

The labours of those who repeated the Holy Name came to an end for ever. Guru Nanak says that they were crowned with glory and countless others also received their liberation through them.

V

SABDA

(Spiritual Sound)

29. It has already been stated that Sumiran i.e. the repetition of the Holy Name and Dhyān i.e. the contemplation of the Holy Form are preliminary practices of the Radhasoami Faith. The special object for which they are resorted to is to bring the devotee's mind and sense-organs under control and to awaken his dormant spiritual faculties.

30. Pandit Raja Ram[2] in his commentary on the fourth

---

1. The Holy Japjī forms part of the Holy Granth and is commonly used by the Sikhs for daily recitation. It contains in brief the doctrines of Sikh religion. It is believed to be a composition of Guru Nanak Sahab and is different from Jāpjī of Guru Govind Singh Sahab. 2. Pandit Raja Ram was a great Sanskrit scholar who translated from Sanskrit into Hindi quite a large number of the sacred religious books and books of Philosophy of the Hindu religion. He was an important member of Ārya Samāj, the movement founded by Swami Dayanand ji.

verse (śloka) of Part 2 of the Ken Upanishad[1] says: "Our spirit (Ātman) is asleep and unconsious of itself, just as a man in sleep is unconscious of himself. The waking up of the spirit consists in the removal of this unconsciousness and the realisation by the spirit of its own self.......The knowledge of the Pure Form (Śuddha Swarūp) of the spirit cannot be obtained through the mind. It is only the Ātman that can know itself". The learned Pandit has made all these observations in his explanatory comments on the phrase "Pratibodh Viditam" (प्रतिबोध विदितम्). The word "Pratibodh" means 'the waking up'.

31. When the spirit (Surat) has awakened, the subtle senses of sight, hearing etc. of the devotee begin to function, so that he obtains knowledge of higher spiritual planes exactly in the same way as an ordinary person, in his wakeful condition, obtains knowledge of the world.

Maulana Rūmī[2] says—

پنج حسے هست جز این پنج حس
کاں چوں زر سرخ و ایں حس ها چو مس

Panj hisse hast juz īn panj his
Kān chūn zarre surkh-ō īn his-hā chō mis

Translation—

Besides the five senses (Jñānendriyas)[3] man is endowed with five other senses also. These are so subtle that if the five ordinary senses be likened to copper, these subtle senses shall have to be likened to gold.

It is however a matter of surprise and regret that

1. Ken Upanishad is one of the ten principal Upanishads. The Upanishads (said to be 108 in number) form part of the Śruti i.e. the Vedic Literature. It is popularly called Ken Upanishad as it begins with the word केन (Ken) i.e. 'by whom'. Its real name is Talvakār Upanishad. 2. Vide note 2 on page 16. 3. There is no single English equivalent of the word 'jñānendriya'. Many authors have used the expression 'knowledge-sense' for it and others, 'organ of sense'.

inspite of the fact that the great importance of these subtle senses and the spiritual sound is explained in the sacred books of every religion, there are many people these days who feel irritated at their very mention. The Radhasoami Faith holds that the spirit (Surat) is a live and spiritual force and intelligence is its inherent quality. Although in its present condition the spirit is wrapped up within the coverings of body and mind, yet, under the influence of its essential attributes, even the body and the mind perform intelligent functions, each according to its innate nature and capacity. As the spirit casts off these coverings one by one with the help of spiritual practices and becomes more and more free, its inherent qualities manifest themselves with greater force so that when it has cast off all its coverings, it manifests itself in its eternal, all-intelligent and blissful form. As the Sound Practice (Surat Śabda Abhyās) taught in the Radhasoami Faith is nothing but the method of gradually freeing the spirit from the coverings referred to above and as the gradual ascent of the spirit to higher internal spiritual centres is only an indication of its gradual liberation from these covers, it is but natural that on the successful performance of the spiritual practices more and more subtle senses i.e. intuitive faculties and faculties for comprehending divine knowledge (Divya jñāna Śaktis) gradually manifest themselves within the devotee. Finally one day, when his spirit has been fully awakened, he succeeds in getting a full and direct Vision of the August Supreme Being and feels satisfied at the fulfilment of the object of his life.

32. Lately I had occasion to see a book entitled "Guru Mat Sudhākar" by Sardar Bahadur Kahan Singh[1]. I was extremely surprised when, on page 160 of the book, I came across the footnote reproduced hereafter. I could not but conclude that people of India had undoubtedly fallen on evil days, when a learned gentleman like Sardar Kahan Singh

1. Sardar Bahadur Kahan Singh wrote many books on Sikh religion and also compiled a dictionary of Gurmukhī language.

was expressing his disbelief in Anhad Ṡabda although every page of the Holy Granth refers to its glory in some form or other. The footnote runs —

शबद्-सुरत तों भाव शबद् दा विचार है, शबदाकार वृत्ति है। कई प्रपंची कन्न बन्द् करके कल्पित अनहत-शबद् सुनन लई सुरत जोड़नी दस्स के बुद्धू सिक्खाँ नूँ अपना सेवक बनाउँदे और धर्मों पतित करदे हन।

Śabad-surat tōn bhāv śabad dā vichār hai. Śabadākār vritti hai. Kayī prapanchī kann band karke kalpit anhat-śabad sunan laī surat jornī dasske buddhū sikkhān nūn apnā sevak banāunde aur dharmōn patit karde han."

Translation—

'Ṡabda Surat' means the mental meditation of Ṡabda. Ṡabda is but a form of Vritti. Several fraudulent peole are converting ignorant Sikhs into their disciples by teaching them to close their ears and fix their attention on imaginary Anhad Ṡabda and are thus turning them into unbelievers.

He has written this foot-note in the course of his commentary on the words "Ṡabad Surat" occurring in the following couplet by Bhai Gurdas Ji[1] :—

गुरु-सिक्खी गुरु सिक्ख सुण अन्दर स्याणा बाहर भोला।
शबद् सुरत सावधान हो बिण गुरु शबद् न सुणई बोला॥

Gur-Sikkhī gur sikkh suṇ, andar syāṇā bāhar bhōlā
Śabad surat sāvdhān hō, biṇ gur śabad na suṇaī bōlā[2]

The obvious meaning of the above advice appears to be :—"Listen, O Master's disciple ! how a disciple should behave. The disciple should be wide awake internally but outwardly he should behave as an ordinary simple person.

1. Bhāī Gurdās ji was a first cousin of the mother of Guru Arjan Dev Sāhab. He lived from 1554 A. D. to 1606 A. D. He wrote the Ādi Granth which was dictated by Guru Arjan Dev Sahab. He also wrote 40 vārs (ballads). 2. This verse is from the vār (ballad) on 'Jīvanmukt ke Karma' by Bhāī Gur Dās ji.

He should perform the Sound Practice (Surat Śabda Abhyās) carefully and must not pay attention to any sound resounding within him other than the sound (Śabda) pointed out by the Spiritual Teacher." Sardar Kahan Singh has however interpreted "Śabad Surat" as mental meditation of Śabda and 'Śabad' as 'Chitta Vṛitti'[1] (forms assumed by mind or attention current). Let him please himself by putting this interpretation on the above verse, but it would be impossible for him to interpret similarly the verses occuring on page 149 of the same book :—

बाणी मुखहों उचारिये होय रुशनाई मिटे अँधारा ।
ज्ञान गोश्ट चर्चा सदा अनहद शबद उठे धुनकारा ॥

Bāṇī mukhhōn uchāriye hōya rushnāī miṭe andhārā
Jñān gośṭ charchā sadā anhad śabad uṭhe dhunkārā[2]

Translation—

Whenever Guru Nanak Sahab spoke in the Satsang, all darkness or ignorance was removed and everybody present experienced light of knowledge. In that Satsang there was always talk and discussion on matters of spiritual knowledge and the disciples used to hear internally the spiritual sound which resounds within every individual.

It is also not clear how Sardar Kahan Singh would explain the instructions given on page 375 of the book—

(६६६) बचन होआ—मन नीवें कर सिक्खी प्रापत हुन्दी है। जो

1. Man perceives objects of the world through his senses and the senses carry the sense-perceptions to his brain. He is however unable either to comprehend these sense-perceptions fully or to have their knowledge until his own mind (chitta) assumes the forms of the perceived objects. The mind thus goes on assuming the forms of various objects perceived through the senses and thus assimilating knowledge of the objects perceived. These various forms which the mind assumes one after the other are known as so many vṛittis of the chitta or mind.
2. These lines have been taken from a vār (ballad) by Bhai Gurdas ji on 'Kartārpur kā Satsang', which describes the Satsang of Guru Nanak Sahab after his return from his tours and settling down at Kartarpur.

तुसाडे शरीर पासों सेवा सिक्खाँ दी होय आवे—सो करनी। ते पिछली रात उठके असनान करके शब्द[1] दा अभ्यास करना, ते वाहेगुरू नूँ स्वामी, अत्ते आपनूँ सेवक जाणना, ते साध-संगत विच जायके प्रीत करके गुरू का शब्द[2] सुणना, ते आपस विच बाणी दा मनन करणा।

"(669)—Bachan hōā—man nīven kar sikkhī prāpat hundī hai. Jō tusāḍe śarīr pāsōn sevā sikkhān dī hōya āve sō karṇī. Te pichhlī rāt uṭhke asnān karke śabad dā abhyās karṇā, te vāhegurū nūn swamī, atte āpnūn sewak jaṇṇā, te sādh sangat vich jāye ke prīt karke gurū kā śabad suṇnā, te āpas vich bāṇī dā manan karṇā."

Translation—

The Instructions are—"True discipleship (Sikkhi)[3] is acquired by adopting an attitude of humility. Render with your body whatever service you can to the disciples of the spiritual teacher (Guru)[4]. Rise sufficiently early before day-break and after taking bath, perform the Sound Practice (Śabda Abhyās)[5] and look upon the Satguru[6] as your Master and yourself as his servant or slave. Join the company of other devotees (Sādhs)[7] performing spiritual practices and listen with devotion to the recitation of Guru's bāṇī (Devotional verses composed by the Preceptor)[8] and discuss the same among yourselves."

---

1. 'शब्द' (Śabad i.e. Sanskrit Śabda) means here the spiritual sound i.e. Anhad Śabda. 2, 'शब्द' (Śabad) means here the Devotional Poems or Hymns composed by the Guru or Preceptor. 3. The word 'Sikh' is the Punjābi equivalent of Sanskrit 'Śishya'—a disciple. 'Sikkhī' means 'condition of being Sikh' i.e. discipleship. 4. Guru literally means One who removes ignorance. The word is commonly used in India for a Spiritual Teacher. 5. The word Śabad (or Śabda) has been used in the passage in two senses, viz of (1) spiritual sound and (2) poems or hymns composed by the Guru. Here the first meaning is taken. 6. 'Satguru' stands for 'True Guru'. Also see note 1 on page 2. 7. The word 'Sādh' stands for one who does 'Sādhnā' i.e. who performs spiritual or devo tional practices and has attained a certain spiritual status. 8. Vide note 5 supra. Meaning of the word Śabda here is 'poems' or 'hymns' composed by the Guru.

Would the words "Anhad Ṡabad uṭhe dhunkārā" occurring in the verse quoted above be interpreted as Chitta Vṛitti ? Will not the expression "Ṡabad dā abhyās karṇā" be taken to signify the practice of Surat Ṡabda Yoga ? The word Abhyās does not mean the reading of a book. "Ṡabda Abhyās is a technical expression in the religion of saints, which signifies the very same sound practice, the performers of which have been dubbed as stupid fellows by Sardar Kahan Singh.

As these quotations are not from the Holy Granth[1], it is not desirable to hase our judgment on them alone. The attention of the readers in therefore invited to the following quotations from the Holy Granth itself :—

बिनवन्त नानक गुरु चरन लागे, बाजे अनहद तूरे (१)

अनहद रूप अनाहद बानी, चरन सरन जे बसत भवानी (२)

अनदिन मेल भया मन मान्या, घर मन्दर सोहाये ।
पंच शब्द धुन अनहद बाजे, हम घर साजन आये ॥ (३)

सुखमन के घर राग सुन, सुन मंडल लिव लाय ।
अकथ कथा विचारिये, मनसा मनहिं समाय ॥
उलट कँवल अमृत भरे, एह मन कतहुँ न जाय ।
अजपा जाप न बीसरे, आदि जुगादि समाय ॥ (४)

Binwant Nānak Guru charan lāge, bāje anhad tūre (1)
Anhad rūp anāhad bānī, charan saran je basat bhavānī (2)

Andin mel bhayā man mānyā, ghar mandar sōhāye
Panch Ṡabad dhun anhad bāje, ham ghar sājan āye (3)

Sukhman ke ghar rāg sun sun-mandal live lāya
Akath kathā vichāriye mansā manhin samāya
Ulaṭ kanwal amṛit bhare eh man katahun na jāya
Ajpā jāp na bīsre ādi jugādi samāya (4)

Translation—

Nanak says if one surrenders himself to the Preceptor (Guru) in all humility, spiritual sound will manifest itself within him. (1)

1. Vide note 4 on page 25.

If desires (which brought the spirit into the world) are completely surrendered to the Satguru, the devotee will hear the Spiritual Sound and see the Limitless Form. (2)

When the Satguru manifests himself, the long-cherished desire of the devotee is fulfilled and his contact with the Satguru is permanently established. As a result, the five Śabdas of the five higher regions also begin to resound within him. (3)

If one listens to the music in the Sushumnā and fixes his attention on the Sunn sphere, worldly desires disappear from his heart and the spirit, flow of whose spirituality is usually downwards, turns upwards and is filled with the nectar of spirituality. And the mind also does not wander and repetition of the Holy Name continues ceaselessly and without any effort and the spirit finally becomes one with the Primeval, Eternal Being. All this is really indescribable. (4)

It may be noted here that in the above verses there is a reference to Spiritual Sound in the expressions 'Anhad tūr'[1], 'Anhad Rūp'[2], 'Anāhad Bānī'[1] and 'Anhad dhun'[1] and to the five sounds of higher regions (Panch Śabad)[3] and then also to the music in the Sushumnā[4] (Sukhman ke ghar rāg). The verse also mentions that repetition of the Holy Name

1. The word 'Anhad' has been explained in note 1 on page 6. The words 'tūr' (Persian), bānī and dhun (both Hindi) mean sound and refer to internal spiritual sound or Śabda. 2. Refers to Deity of a sphere where Anhad Śabda resounds. 3. The expression 'Panch Śabad' refers to five Śabdas of five regions, viz Sahasdal Kamal, Trikutī and Sunn (in the Spiritual-material Region) and Bhanwarguphā and Satlōk (in the Pure Spiritual Region). 4. There are three subtle currents, known as Iḍā, Pinglā and Sushumnā in the lower part of Brahmāṇḍa through which spirituality flows to the lower regions of Brahmāṇḍa and they serve as channels of spirituality. These three currents exist in the human body also, Iḍā on left, Pinglā on right and Sushumnā in the middle. The spirit of a devotee ascends to higher regions through the Sushumnā. It is also called 'Sukhman' in Hindi.

continues without effort (Ajapā jāp)[1]. Is it possible to alter the sense of so many words and expressions ?

There is still another reference as below :—

बिन शब्दे अन्तर आन्हेरा, न वस्तु लहे न चूके फेरा ।
सतगुरु हत्थ कुंजी होर ते दर खुल्ले नाहीं, गुरु पूरे भाग मिलावणियाँ ।।

Bin Śābde antar ānherā, na vastu lahe na chūke pherā
Satguru hatth kunjī, hōr te dar khulle nāhīn,Gur pūre bhāg milāvaṇiān

Translation—

There is complete darkness or ignorance within a man without the light of the Śabda and in this condition of darkness or ignorance he cannot get at the Truth nor is he able to free himself from the cycle of births and deaths. It is the Satguru who has the key with which the doors of internal regions can be opened and thereafter Śabdas or spiritual sounds heard and no other person can open the doors.[2] Such Perfect Master or Guru is, however, met with only through rare good fortune.

The advice contained in the sacred verse from the Holy Granth quoted above solves the whole problem. As explained therein the whole difficulty has been due to his good fortune not having yet smiled on him. A man is more or less in a helpless condition. The True Master is not available ; the doors to internal regions are closed ; he gropes about in darkness and is unable to get at the real essence or Truth ; whatever he comes in contact with is unreal and worthless ; he is perplexed and miserable being subject to the cycle of births and deaths. Extremely miserable, indeed, is his lot !

1. Sumiran of the Holy Name is known as jāp, from the verb 'japanā' —to repeat. When a devotee is able to develop spirituality of a high order, the Holy Name, which is always resounding on the purely spiritual plane, becomes audible to him. It is not then necessary for him to make any effort to repeat the Name. This is known as 'ajapā jāp'. 'ajapā' means 'not repeated' (i. e. by effort). 2. Christ says, "I am the way, the truth, and the life : no man cometh unto the Father, but by me"—(John XIV-6).

33. In the same way, followers of the Sanatan Dharm[1] and the Arya Samaj also make fun of the idea of there being any spiritual sound (Anhad Śabda) and also of the Sound Practice (Surat Śabda Abhyās). As an example the following extract from Satyārtha Prakāśa by Soami Dayanand ji, the Founder of Arya Samaj, may be quoted. Swami ji has written in Satyārtha Prakāśa as below and shown great disrespect to Kabir Sahab therein:—

"Some stupid people were caught in his (Kabir Sahab's) trap. When he died, the people declared him to be a Siddha. His disciples continued to read whatever he had composed during his life-time. The sound which becomes audible on closing the ears was believed by them to be spiritual sound (Anhad Śabda) and its attainment the final aim of life. They call one of the moods of mind as Surati (सुरति)[2] and its concentration on bearing the sound referred to above is called by them the contemplation of the Saint and God......... What progress can a man's spirit (Ātmā) achieve in this way and how could it improve his knowledge ? All this is nothing but only child's play." (Vide page 377 of 13th Hindi Edition).

One wonders, however, whether this unbecoming language has been used by Swami Dayanand ji only to disparage the religion of saints or because of his ignorance of his own religious literature. For he, while explaining on page 212 of the Satyārtha Prakāśa[3] how God revealed the knowledge of the Vedas without organs of speech like those of a man, himself states—"The reason is that people

1. Sanātan Dharm is the name given to the Hindu religion as it exists at present. This excludes all reformist or revivalist movements of Hindu religion, as they are considered by orthodox people to be a negation of true Hindu religion. 2. Kabir Sahab used the word 'Surat' (Sanskrit 'Svarata') in his poems for 'Spirit'. Swami Dayanand ji has mis-spelt the word and called it 'Surati' (सुरति) and explained it incorrectly as a vṛitti (वृत्ति) or mood of mind. 3. Satyārtha Prakāśa is a famous book of Swami Dayanand ji.

think of a large number of activities and utter words without using the mouth or the tongue. This will also be clear if you close your ears with your fingers and hear the various sounds that are produced without the use of mouth, tongue, palate etc. and are audible to anyone who does so. In the very same manner has God conveyed His instructions to humanity as an Omniscient Being." Obviously not only the existence of internal Śabda (sound) has been clearly admitted in this statement but the internal Śabda has been accepted also as the medium for the revelation of Vedic knowledge to the world.

34. Sounds are of two kinds—Āhat and Anāhat[1]. Those produced by the striking of one thing against another are known as Āhat sounds; those resounding by themselves i.e. those not so produced by striking, are called Anāhat sounds. According to Swami Dayanand ji, God gave out the Vedic knowledge through the medium of Anāhat Śabda for He had no tongue and lips by moving or striking which He could have produced Āhat sound. While Swami Dayanand ji held the above belief, he had little justification to declare the practices of Anāhat Śabda to be a child's play without himself performing spiritual practices pertaining to Anāhat Śabda or inquiring about them from a devotee engaged in Sound Practice.

35. There is mention of Anhad Śabda in the sacred books of almost every religion. It is stated in the 6th Chapter (Prapāṭhaka)[2] of Maitrī Upanishad that some people explain

---

1. Sounds are produced when one thing strikes another. Even words of human speech are produced by the striking of the tongue against the palate etc. or of lips against each other. These sounds are called Āhat (आहत) sounds (from Sanskrit verb 'हन्'-'han'-to strike). There are however certain spiritual sounds accompanying the force currents kinetic in various regions of the creation. These resound by themselves i.e. they are not produced by the striking of one thing against another and hence are called Anāhat (अनाहत) sounds i.e. not Āhat. These same sounds are spoken of in Hindi as Anhad (अनहद) sounds and the Sound Practice prescribed in the religion of saints refers to them. 2. 'Prapāṭhaka' means a lecture. Hence in a book it stands for a chapter.

Śabda Brahma[1] in a different way. Closing their ears with the thumbs, they hear the Śabda (Sound) of Hridayākāśa[2] i.e. internal sound. These sounds are of seven kinds. After passing beyond these seven kinds of sounds, they merge into the Avyakta[3] (i.e. the Unmanifested). Here they lose all attributes (i.e. they become Nirguṇa)[4] and become indistinguishable (i.e. Ek-rūpa)[5] just as the juices of various kinds of flowers when mixed together turn into honey and are indistinguishable. It is desirable to realise both the Forms of Brahma[6], viz Śabda Brahma and the One beyond it. Those who have realised the Śabda Brahma get access also to the Brahma beyond it (VI-22). At another place it has been stated that the Śabda Brahma[7] is 'Om'..........(VI-23) (See also the English translation by Hume). In addition to this the 'Hamsa' Upanishad[8] of the Atharva Veda says—"He who repeats the 'Hamsa' Mantra ten million times realizes the spiritual sound (Nāda).[9]" Later on, after describing ten kinds of spiritual sounds, it has been suggested that nine of them should be discarded and attention should be fixed on the tenth which resembles the sound of thunder, for thereby one is able to

---

1. In a passage of the Maitrī Upanishad preceding the one quoted here it has been said that there are two Brahmas, one being the Śabda Brahma and the Śabda Brahma is stated there as 'Om'. Here it is stated that there are some people who describe Śabda Brahma in another way. 2. 'Hṛidaya' means 'heart' or 'interior' and also 'most secret part'. Hence 'Hṛidayākāśa' (Hṛidaya+ākāśa) i.e. Ākāśa or space inside man. Śabda of Hṛidayākāśa would thus stand for internal sound. 3. Refers to परब्रह्म (Parabrahma) i. e. the Deity of the topmost region of Brahmāṇḍa. 4. Nirguṇa is generally used for Parabrahma who is said to be beyond the three guṇas (sattva, rajas, tamas). Attainment of this state by a man's spirit would mean that the spirit has gone beyond the three guṇas and has attained its pure form. 5. Ek-rūpa—When the spirits attain their own pure form, they are quite similar to each other and are indistinguishable. 6. Brahma is the Creator and Supreme Being according to Hindu religion. 7. Śabda Brahma referred to here is generally known as Brahma and also as 'Om' and the One beyond it is known as Parabrahma. 8. It is an Upanishad of the Atharva Veda. 9. The word is from the verb नद् (nad)—to resound or to vibrate.

realize the Brahma. And the Haṭha Yoga Pradīpikā[1] contains several verses (ślokas) emphasizing the importance of Anhad Śabda. A number of these have been quoted along with their meanings in the 48th Bachan (i.e. Discourse) of Part I of the book 'Satsang-ke-Updeśa'[2]. They are not being reproduced here for fear the discussion may become unnecessarily lengthy.

36. The following quotations from 'Iqtabāsul Anvār' by Hazrat Maulana Sheikh Mohammad Akram Sabirī (pages 36 and 106) are also worthy of consideration:—

چوں آنحضرت (محمد) بسن چہل سالگی رسید آثار وحي بروئے ظاهر گشت - بروایتے آنکه پانزده سال پیش از وحی آواز مستقیم مے شنید و خوابهائے راست میدید و هفت سال پیش از وحی انوار تجلیات میدید و دو سال یک مرتبه بغار حره میرفت ویک ماه به عبادت مشغول میشد (صفحه ۳۶) -

چنانکه حضرت شاه میر لاهوری قدس سره' آنحضرت (عبدالقادر جیلاني) روایت کرده آنحضرت فرمود که پیغمبر صلعم شش سال در غار حره مشغول به سلطان الاذکار بوده انه و من در غار متبرکه دوازده سال به این شغل اشتغال نموده ام (صفحه ۱۰۶) -

Chūn Ān-Hazrat[3] (Mohammad) ba sinne chihal sālgī rasīd asār vahī ba rūe zāhir gasht, ba ravāyate ānki pānzdah sāl pesh az vahī āvāz-i-mustqīm me shunīd, va khwābhāya rāst me dīd, va haft sāl pesh az vahī anwār tajalliyāt me dīd, va dō sāl yak martabā ba ghāre Hirā me raft, va yak māh ba ibādat mashghūl me shud. (p. 36).

---

1. A book on Haṭha Yōga by Svātmārāma. It deals with the methods of Haṭha Yōga, a system in which a devotee tries to force his mind to withdraw from objects of the world by means of self-torture, mortification of flesh, etc. 2. 'Satsang-ke-Updeśa' (i.e. Discourses of the Satsang) is a book in three parts by the 5th Revered Leader of the Radhasoami Faith, His Holiness Sahabji Maharaj, who is also the author of the Yathārtha Prakāśa. 3. 'Hazrat' is a term of great respect used for kings, prophets etc.

Chunānke Hazrat Shāh Mīr Lahōrī Quddas sirrahū Ān-Hazrat (Abdul Qādir Jīlānī) ravāyat karda Ān-Hazrat farmūd ki Paighambar Sal'am shash sāl dar ghāre Hirā mashghūl ba sultān-ul-azkār budā and va man dar ān ghāre mutbarrakah dwāzdah sāl ba īn shaghal ishtaghāl namūdā am (p. 106).

Translation—

When Prophet Mohammad was 40 years old, he began to show symptoms of having received divine revelations. It is said that 15 years before this, spiritual sound (Anhad Śabda) manifested itself within him and he began to see prophetic dreams; and seven years before the revelation he began to see the refulgence of the Supreme Lord. Every two years, he used to go to the Cave of Hirā[1] (ghār-e-Hirā) and devote one month to meditation.

Hazrat Shah Mir of Lahore while referring to Quddas Sirrahu[2] Hazrat Abdul Qādir Jīlānī had stated that the latter had said that the Prophet had remained engaged for 6 years in the practice of Sultān-ul-Azkār[3] (or the Surat Śabda Abhyās) in the cave of Hirā and that he himself had practised the very same method of devotion in that sacred cave for 12 years.

It should be noted that Hazrat Mohammad (Mercy of God be upon him)[4] used to hear the spiritual sound or Anhad Śabda and that Hazrat Abdul Qādir Jīlānī also performed for

---

1. There was a mountain near Mecca which was called 'Hirā'. Hazrat Mohammad used to go to a cave in a solitary part of this mountain for his meditation etc. 2. This is short form of 'Quddas-allah-sirrahu-al-azizu'. The full expression or its short form, as in the text above, is used as a term of great respect after the names of prophets, religious leaders etc. 3. This is the expression used for the Sound Practice by the Sūfī Mystics of Persia. Literally it means—"King among methods of repetition of God's name'. 4. The word 'Sal'am', in place of which this expression has been used, is the short form of 'Salle Allah'-o-alia-o-Sallam' meaning 'Mercy of God be upon him, and salutations to him !' Mohammadans use this expression when they mention the name of the Prophet Hazrat Mohammad or hear it.

twelve years the sound practice or Surat Śabda Abhyās known among Sūfī mystics as Sultān-ul-Azkār.

37. It is recorded in Tāṇḍya Brāhmaṇa[1] (20-14-2) "In the beginning the Prajāpati[2] (Lit. Lord of creatures) was all alone. His all i.e. his entire wealth consisted only of Vāṇi (sound). If he had a second, it was none other than the Vāṇī. He thought that he should bring forth or create the Vāṇī. It would then manifest all this Prakṛiti i.e. nature. Having thus decided he manifested the Vāṇī".

It is stated in the Kāṭhak Samhitā[3] (12-5-27-1) that "He was the Prajāpati himself. His second was Vāṇī (sound). He took and loved Vānī as his wife and the latter conceived and fled away from Him.[4] It gave birth to this progeny and then merged itself again into the Prajāpati".

The meaning is clear. Prajāpati i. e. Brahma has evolved the whole creation through the medium of the sound (Śabda) and at the beginning of the creation the sound-current, starting from its centre, spread throughout the whole creation and thereafter returned to its source. In the original Sanskrit text the term Vāch or Vāk has been used. It has been interpreted in all the dictionaries of Sanskrit language as Vāṇi or Śabda.

Further the Śatapatha Brāhmaṇa[5] (14.4.3.13) contains the expression 'Vāgevadevāh' i.e. Gods are merely sound

---

1. Brāhmaṇas are books which contain rules regarding sacrifices and detailed explanations and also legends, some of which have historical value. They are considered to be parts of the Śruti i. e. the Vedas. Tāṇḍya Brāhmaṇa is a Brāhmaṇa of the Sāma Veda. 2. In the Vedas Prajāpati is the name of Creator or the Supreme God higher than other Vedic deities. 3. Kāṭhak Samhitā is one of the recensions of the Kṛishṇa (Black) Yajurveda. It is called Kāṭhak because it is the recension of the Kāṭhak School i. e. of the followers of sage Kaṭha. 4. The idea of the original has been expressed here on the lines of similar idea in the Bible—'And Adam knew Eve his wife; and she conceived,...' (Genesis IV—1). 5. Well-known Brāhmaṇa of Śukla Yajurveda. Literally it means a Brāhmaṇa with a hundred paths or sections.

(Śabda), the Gopatha Brāhmaṇa[1] (2.10), "Vāgdevah" i.e. Śabda is a Deity and the Aitareya Brāhmaṇa[2] (2.38), "Vāgyonih"[3], i.e. Śabda is a womb or the source of creation. And the Bṛihadāraṇyaka Upanishad[4] (1.2.4) says —

"He (Death or Kāl Purusha[5]) at the beginning of creation wished that his second body might be created, and then, he brought forth Vāk i.e. Śabda (or Vāṇī) from inside himself and took and loved it as his wife..................Then Death turned towards it and opened his mouth and the latter (i. e. the Vāk) uttered the Śabda 'Bhāṇ'[6]. The same was 'Vāṇī' ".

38. In the Vagāmbhṛiṇīya Sūkta[7] of Rig-Veda the importance of the Śabda has been mentioned most emphatically. It is stated[8], "All the Deities have their abode in me ; I am supporting them all ; it is I who am moving the whole creation ; it is I who am imparting impulse to everything that is going on ; all knowledge, all actions are being inspired by me".

Even in the book entitled "Brāhmaṇa kī Gau", published

---

1. Name of the Brāhmaṇa of Atharva-Veda. It consists of 11 Prapāṭhakas and is rich in legends. 2. A Brāhmaṇa of Ṛig-Veda by Sage Aitareya. It deals with the duties of Hōtṛi priests who performed sacrifices. 3. वाग्योनिः (वाक्+योनिः)—'योनि' means 'womb', origin, source etc. 4. One of the ten principal Upanishads. 5. In the Bhagwad Gītā Lord Krishna calls himself Kāla. Cf. 'कालोस्मि लोकक्षयकृत् प्रवृद्धः' (Kālōsmi lōkakshayakṛit pravṛiddhah) i. e. 'I am Kāla, the Mighty, Destroyer of the Lokas (heaven, earth etc.)'. 6. In the Śatapatha Brāhmaṇa this word has been used as an onomatopoeic word to denote the sound of breath when it comes out. The word might therefore refer here simply to the 'Sound' (Vāṇī) coming out of the Purusha. 7. 'Sūkta' means hymn. ऋक् (Ṛik) or ऋच् (Ṛich), which forms the basis for the word Ṛig-Veda, means a verse. A Sūkta has many verses. The Vagāmbhṛiṇīya Sūkta refers to Āmbhṛiṇī Vāk, said to be the daughter of the Ṛishi Ambhṛiṇa. The word 'Vāk' or 'Vāch' has been used in the Vedas generally for 'Vāṇī' or 'Śabda'. Possibly Ṛishi Ambhṛiṇa may have experienced or discovered the importance of Śabda or Spiritual Sound in those ancient days. 8. The words quoted hereafter constitute the speech of Āmbhṛiṇī Vāk.

by the Governor of the Gurukul[1] Kangri, Pandit Dev Sharma Vidyālankār, the author of the book in question, writes with reference to the same Sūkta —"This is precisely what the followers of all the religions point out in respect of the creation of the world by the Śabda (sound). Whatever the Almighty says, the same happens. In this way the world has been created and it is getting along. In reality, we are incapable of understanding His Vāṇī correctly" (pages 66-67). It should be permissible for a Satsangi (a follower of the Radhasoami Faith) to point out here that the expression 'Surat Śabda Abhyās' (Sound Practice) is the name given to the method of developing the capacity to understand this Śabda (Vāṇī).

Pandit Jai Dev Sharma's[2] translation of the 8th Mantra of the above mentioned Sūkta is also worthy of consideration. Vāṇī (i.e. Śabda-Śakti or sound force) says —

"It is I who create all the spheres of creation and all the bodies of living beings and it is I who am permeating the bodies as their vital force (Prāṇa)[3] and the whole world like the air, everywhere in a special and complete manner. And it is I who, living beyond the sun etc. and also beyond this earth, i.e. existing from before the creation of these, by virtue of my great power (Mahimā) or Mahat Śakti[4] am now manifesting

1. The followers of Ārya Samāj (Society founded by Swami Dayanand ji) have established educational centres on the pattern of Gurukuls as they existed in the period of the Vedas. 2. A member of Ārya Samāj and a well-known translator of the Vedas into Hindi. 3. Prāṇa (प्राण) i.e. the breath of life, vital air. Prāṇa is the life principle of living beings. 4. 'Mahat Śakti' has been explained in Sāṁkhya philosophy. The Sāṁkhya recognises two ultimate principles of creation, Purusha and Prakṛiti. From Prakṛiti came into existence Mahat which is the second category. This 'Mahat' is believed to be the Intellectual Principle of creation and it is the great source of 'Ahamkāra' and also of Mind. From these came into existence five tanmātrās, five organs of knowledge (jñānendriyas), five organs of action (karmendriyas) and finally five tattvas or elements. Thus there are 24 categories (Prakṛiti, Mahat, Ahamkāra, Mind, 5 tanmātrās, 10 Indriyas and 5 tattvas), Purusha being indifferent and unaffected.

myself in a complete manner after giving shape to the creation on such a large scale. (Rig-Veda—10.125 and Atharva-Veda—4. 30).

Now, Sir, when according to the authority of the Rig-Veda and the Atharva-Veda, the Ādi Ṡabda (i.e. the Primeval and Eternal Sound) is permeating the body of every man as its vital force (Prāṇa) and also the whole world as air, and it is the most powerful force in the whole creation, there seems no apparent reason why the method of establishing union with this Ādi Ṡabda with the help of Sound Practice (Surat Ṡabda Abhyās) should be declared child's play. Nor is it clear what kind of learning and status as a Yogi it was that led Swami Dayanand ji to use such unbecoming language for Kabir Sahab ! Mercy ! Mercy !!

39. In this context, it will not be without interest to read the Ṡabda quoted below from the book 'Sarbachan' (poetry).

शब्द ने रची त्रिलोकी सारी ।
शब्द से माया फैली भारी ।१।

शब्द ने अंड ब्रह्मंड रचा री ।
शब्द से सात दीप नौ खंड बना री ।२।

शब्द ने गुन तीनों और परजा धारी ।
शब्द से धरनि अकाश खड़ा री ।३।

शब्द ने जीव और ब्रह्म किया री ।
शब्द से चाँद और सूर भया री ।४।

शब्द ने सुन महासुन्न सँवारी ।
शब्द ने चौथा लोक कहा री ।५।

शब्द ही घट घट करे पुकारी ।
शब्द फिर अलख अगम से न्यारी ।६।

शब्द से खाली कोई न रहा री ।
शब्द सब ठौर ठिकान भरा री ।७।

शब्द की महिमा क्या कहूँ गा री ।
शब्द को जैसे बने तैसे पा री ।८।

गुरू अब कहते हेला मारी ।
शब्द बिन कोई न करे उपकारी ।९।

शब्द में सुरत लगा कर यारी ।
शब्द ही चेतन करे उजारी ।१०।

शब्द की करनी करो सदा री ।
शब्द बिन खुदी न जाय तुम्हारी ।११।

Śabda ne rachī Trilokī sārī
Śabda se māyā phailī bhārī (1)

Śabda ne Aṇḍ Brahmaṇḍ rachā rī
Śabda se sāt dīp nau khaṇḍ banā rī (2)

Śabda ne gun tīnōn aur parjā dhārī
Śabda se dharani akāś kharā rī (3)

Śabda ne jīva aur Brahma kiyā rī
Śabda se chānd aur sūr bhayā rī (4)

Śabda ne Sun Mahāsunn sanwārī
Śabda ne chauthā lok karā rī (5)

Śabda hī ghaṭ ghaṭ kare pukārī
Śabda phir Alakh Agam se niyārī (6)

Śabda se khālī koī na rahā rī
Śabda sab ṭhaur ṭhikān bharā rī (7)

Śabda kī mahimā kyā kahūn gā rī
Śabda kō jaise bane taise pā rī (8)

Gurū ab kahte helā mārī
Śabda bin koī na kare upakārī (9)

Śabda men surat lagā kar yārī
Śabda hī chetan kare ujārī (10)

Śabda kī karnī karō sadā rī
Śabda bin khudī na jāye tumhārī (11)

Translation—

Śabda has created the entire Trilokī;[1]
From Śabda has endless Māyā[2] emerged. (1)

---

1. Literally, the creation consisting of three divisions (lōkas). It is that portion of creation which is subject to dissolution. 2. Illusion. It is identified with Prakṛiti in Philosophy and is regarded as the source of the visible universe.

Ṡabda has created Aṇḍ[1] and Brahmāṇḍ,[2]
Also seven continents[3] and nine divisions[4] of land. (2)

Ṡabda evolved three guṇas[5] and the creation ;
Ṡabda sustains the earth and the firmament. (3)

Ṡabda has produced the Jīva[6] and Brahma[7];
From Ṡabda have sprung the moon and the sun. (4)

Ṡabda has adorned Sunn[8] and Mahāsunn[9];
Ṡabda has evolved the fourth region.[10] (5)

Ṡabda resounds within every individual.
Ṡabda[11] is distinct from that of Alakh Agam.[12] (6)

Ṡabda fills everything and nothing is without it;
Ṡabda is filling all space and all places. (7)

Glory of Ṡabda cannot be adequately described.
One must realise Ṡabda by every means possible. (8)

---

1. The three lower regions of Brahmāṇḍa i. e. the regions of Śiva, Brahmā and Vishṇu. They are collectivelly known as Aṇḍ (अण्ड). 2. Spiritual-material region of creation. 3. In old Indian literature the earth is believed to have seven continents, each known as a Dvīpa (द्वीप). 4. Each Dvīpa or continent was believed to have nine divisions, called Khaṇḍa (खंड). 5. Sattva (the quality of stability or existence) Rajas (the quality of energy and action) Tamas (the quality of inertia and resistence to action). The three guṇas, when they refer to qualities or principles pertaining to creation, convey the above meanings. When they refer to human beings or human qualities, they convey slightly different though similar sense, for which see note 1 on page 3. 6. The word is derived from Sanskrit verb जिव् (jiv) 'to live'. The term 'Jīva' (or Jīvātmā) stands for the condition or consciousness which comes into existence as a result of the co-existence of self (i. e. Spirit) and not-self (i. e. matter). It is the consciousness of the ordinary man. 7. Universal Mind, Creator. According to the Radhasoami Faith, Brahma is the Presiding Deity of Trikutī in the Spiritual-material region. 8. Topmost region of Brahmāṇḍa or Spiritual-material region. 9. Region which forms a sort of barrier between the purely spiritual region and the spiritual-material region of Brahma. 10. Fourth region i.e. the purely spiritual region. 11. Here reference is to the Name 'Radhasoami'. 12. Alakh and Agam regions are just below the 'Radhasoami' region. The idea is that the Name 'Radhasoami' is distinct from the Śabdas of Alakh and Agam regions.

The Gurū[1] is now declaring emphatically—
'None else but Ṡabda is man's true benefactor. (9)
Unite your spirit with Ṡabda and be intimate with it;
Ṡabda alone is intelligent and brings enlightenment. (10)
Always perform the practice of Ṡabda[2];
Ṡabda alone can remove your egotism'. (11)

Is there any difference between the theme of the above verses and that of the Sūkta of Rig-Veda ? Obviously none.

VI

THE ORIGIN OF THE NAME 'RADHASOAMI'

40. The Name 'Radhasoami' is the life and soul of the Radhasoami Faith. This is the Name which manifested itself at the beginning of creation and it is resounding at all times at every centre of spirituality i.e. in the innermost quarters of every Presiding Deity (Purusha)[3]. In other words, wherever the spirit or spiritual force is kinetic, the sound of this Name also reverberates. In the present condition man's spirit is hidden within the coverings of body and mind and his body and mind perform their functions with the help of the vitality imparted by the spirit and exhibit their own natural characteristics when they function, but the Name 'Radhasoami' resounds all the time in the innermost quarters at the spiritual plane where the currents of the spirit force are kinetic. In the same way, this Name is always resounding within the innermost quarters of Om[4], Sohang[5], Sat Purush[6], etc. When a devotee

1. Spiritual Preceptor. 2. Sound Practice. 3. The Presiding Deities of various regions of the creation are known as 'Purushas'. 'Purusha' has been explained in the the Nirukta as 'One who fills everything i.e. permeates everyting'. 4. Presiding Deity of Trikutī. 5. i.e. 'सोऽहं' (Sōham), the Presiding Deity of Bhanvarguphā. 6. Presiding Deity of Satlōk.

reaches the Radhasoami region, which is the highest region of the creation, this sound becomes audible to him. This is why this Name is called the life and soul of the whole creation.

41. Before the evolution of creation, all that we now see i e. the Piṇḍ, the Brahmāṇḍa, the moon, the sun, etc. etc. did not exist at all. The Supreme Being Himself alone existed and His energy was all concentrated within Himself. In nature every force or energy is found in either of the two conditions, viz latent or kinetic. Ordinarily fire is latent in coal and becomes manifest only when it is kindled. In the same way, electricity is latent in copper and zinc, but it is only when they are properly connected together that a current is produced which manifests itself in the form of electric energy. Likewise, the spirit force too has two conditions, one latent and the other kinetic. Before the creation, the spirit force was latent and was concentrated in its own centre. This condition is known as the state of Śūnya Samādhi[1]. In the fullness of time, a commotion or upheaval made itself manifest in the Supreme Reservoir of Spirituality, and the First Spiritual Current (Ādi Chetan Dhār) issued therefrom and according to the principle that every manifestation of energy is accompanied by sound, the commotion in the Centre (Supreme Source or Reservoir) was accompanied by the sound or Śabda, 'Soami' and the First Spiritual Current by the sound or Śabda, 'Rādhā'. In other words, at the commencement of the process of creation, i.e. when the latent spiritual energy became kinetic, the First Sound (Ādi Śabda) manifested itself from the Supreme Being. This Śabda, when reduced to articulate human speech, is 'Radhasoami'. This is the reason why the Name 'Radhasoami' is called the True Name of the Supreme Being.

42. All those religions, which believe that the present

---

1. 'Samādhi' is intense concentration or absorption. 'Śūnya' is just a 'Bindu' (a focal point) or merely 'void'. 'Sūnya Samādhi' thus stands for a condition of spiritual energy in which the energy is intensely concentrated or absorbed at a certain point.

creation is not eternal but had a beginning, declare that a Ṡabda (sound) manifested itself at the beginning of the creation. For instance, Mohammadans hold that God uttered 'Kun'[1] (i.e. "Come into being") and the creation came into being. It is stated in the Bible that God said "Let there be light and there was light"[2]. It is also written at various places in the Upanishads that at the beginning of the creation, the Brahma expressed 'īkshaṇa'[3] (the wish) that he might become such or that He might create and also that there was commotion in Brahma. These statements show that religious books reveal that at the beginning of creation there occurred a commotion in the Centre of spirituality and that it was immediately followed by the manifestation of Ṡabda in some form as 'īkshaṇa', thought wish, command or in some other kindred form. (Ikshaṇa etc. are all forms of sound). According to the teachings of Merciful Radhasoami this Ādi Ṡabda (Prime Sound) was 'Radhasoami'. Since the process of creation is still continuing and the energy (i.e. impulse) which evolved the creation, still continues to be kinetic, nay, it is supporting or maintaining the creation, it is believed that the same Ādi Ṡabda 'Radhasoami' continues to resound as ever; and if some one is able to awaken his latent spiritual faculty of hearing, he could at any moment hear that Ṡabda within himself as well as, at every spiritual centre corresponding to the various regions in the creation. But the world is labouring under a great delusion. Ordinarily people mistake the mind for their spirit and mistake mental knowledge for spiritual knowledge and

---

1. Vide the Holy Qurān, Sur. Bakr (II. 117). Elsewhere also in the Holy Qurān this word occurs in the same sense. 2. Vide Genesis I-3. The same idea is expressed in another place also in the Bible—"In the beginning was the Word, and the Word was with God and the Word was God" (John I-1). 3. Chhāndōgya Upanishad has "तदैक्षत बहु स्यां प्रजायेयेति" (Tadaikshat bahu syām prajāyeyeti) (VI-2-iii) i. e. "It thought (desired) 'Would that I were many ! Let me procreate myself !' " The Aitareya Upanishad has—"स ईक्षत 'लोकान्नुसृजा' इति" (Sa īkshat 'lokānnusṛijā' iti) (I-1-i) i.e. "He bethought himself (desired)—'Let me create worlds' etc. etc."

mental powers for spiritual powers. And as they hear no spiritual sound on concentrating their attention at the mental plane, they are unable to believe in the existence of spiritual sound and in the Name 'Radhasoami' as the True Name of the Supreme Being.

43. Religions which believe that the present creation had a beginning admit that nothing existed before the creation, except the Supreme Being.[1] If this is true, we cannot escape the conclusion that at that time all the present creation existed within the Supreme Being in a latent or undeveloped form. Further, it is believed in all these religions that at the commencement of the process of creation there occurred a commotion in the Supreme Being, for if no change had taken place in the Supreme Being, the pre-creational condition would have continued to exist. The prime commotion was followed by the manifestation of the prime current, for whenever a commotion occurs in the centre of any force, it gives rise to a force current. Again, as the Supreme Being is the Fountain-head of spiritual energy, the prime current which issued from it must necessarily have possessed the two qualities, viz that it must first have been a current of spiritual energy[2] and secondly that it must have possessed the capacity of evolving the creation, i.e. it should have had the will to create and also the means with which to create. It is therefore to be seen what inferences can be drawn from the above facts.

44. As the prime current was a current of spiritual energy, it must have possessed the characteristics common to forces. The most important of all the forces in nature are

1. 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' (Sadeva sōmyedamagra āsīdekamevā-dvitīyam) Chhāndōgya Upanishad (VI-2-i) i.e.—'O Dear ! in the beginning only Sat (or Being) existed, only One without a second'. Similarly Bṛihadāraṇyaka Upanishad has—'आत्मैवेदमग्र आसीत् पुरुषविधः' (Ātmaivedamagra āsīt Purushavidhah) (I-4-i) i.e. 'In the beginning there was only Ātman in the form of Purusha. 2. Spiritual energy in whatever form it may be is always intelligent.

electricity and magnetism. Both of these are known to possess two characteristic qualities. In the first place, their currents move in two directions. For example, magnetic currents start from the poles and spread out to the circumference i.e. in the magnetic field and also attract towards the poles the iron filings lying within the magnetic field. In other words, magnetic currents act in two directions—one from the centre to the circumference and the other from the circumference to the centre. In accordance with this characteristic, the prime spiritual current must also have acted in two directions i.e. from the centre to the circumference and from the circumference to the centre and the flow of the spiritual current in each of these two directions must have been accompanied by distinct and separate sounds (Śabdas). The Radhasoami Faith accordingly holds that the outward movement was accompanied by the sound 'rā' and the inward, by the sound 'dhā' and that the sound 'Rādhā', formed by combining these two sounds together, is the result of the complete action (both outward and inward) of the Prime Spiritual Current. In the same way, as has already been stated, there was commotion in the Fountain-head of spiritual energy prior to the manifestation of the Prime Spiritual Current and this commotion also was characterised by two-fold action, outward and inward, and two distinct and separate sounds accompanied this two-fold action. Hence outward action was accompanied by the sound 'soā' and the inward, by the sound 'mī' and thus the sound 'Soāmī' is the result of the two-fold action of the first commotion in the Fountain-head of spiritual energy. In the Radhasomi Faith, the Prime Commotion is also known as Ādi Śabda and the Prime Spiritual Current as Ādi Surat. For instance it is recorded—

राधा आदि सुरत का नाम। स्वामी आदि शब्द निज धाम॥

'Rādhā' Ādi Surat kā nām, 'Soāmī' Ādi Śabda Nij Dhām

Translation—

'Rādhā' is the name of the 'Ādi Surat', 'Soāmi' is the name of the 'Ādi Śabda' of the Supreme Abode.

45. Forces of nature are observed to possess one more characteristic, viz that a force current after starting from its source resolves itself into three degrees or divisions. For example, the three degrees or divisions of the flame of a lighted candle are clearly visible to the eye. The first degree is where the light begins, i.e. that portion of the flame where the light is white and brightest; the second commences from the point where the flame begins to emit black smoke and the third is the portion intermediate between these two i.e. the portion of the flame from the point where white light ends to the point of the commencement of the smoke. Similar is the case with magnetic energy. It also manifests in three parts. The first is from where magnetic energy begins to manifest itself, the second is the extreme limit of its field of action i.e. the limit beyond which magnetic energy does not act and the third, the space in between the magnetic pole and the extreme limit. In the technical language of the Radhasoami Faith, these three divisions are known as the head (Mastak), the feet (Charan) and the main trunk (Kāyā). If the above statement is correct, it may be inferred that the Prime Spiritual Current (Ādi Chetan Dhār) which started at the beginning of the creation, must also have possessed the characteristic of resolving itself into three divisions and as such the material of creation contained in the Prime Spiritual Current (Ādi Dhār) must also have spread out into three divisions or regions. This is why the Radhasoami Faith affirms that the creation consists of three grand divisions: first, the Nirmal[1] Chetan Deśa (or Region of Pure Spirituality), which represents the head of the creation; second, Nirmal[2] Māyā Deśa (Region of Pure Matter), which represents the main body of the creation;

1. 'Nirmal' here means 'Pure', 'Unalloyed'. Hence the expression 'Nirmal Chetan' stands for 'Unalloyed Pure Spirituality'. 2. Here 'Nirmal' means 'comparatively purer'. Hence the expression 'Nirmal Māyā' means 'comparatively purer matter' i.e. matter which is finer and is mixed with more of spirituality. 'Māyā' has been translated here as 'matter', as 'Māyā' and 'matter' both are nothing but spirituality of a lower order.

and third, the Malīn[1] Māyā Deśa (Region of Impure Matter), which represents the feet of the creation.

46. This characteristic of the Prime Spiritual Current (Ādi Chetan Dhār) also exerted its influence on its two-fold action, inward and outward, viz the faculty of attraction towards the centre and the centre-forming faculty, as a result of which six sub-divisions (lokas) came into existence in each grand division i. e. three sub-divisions pertaining to the Śabda Ang (i. e. faculty of attraction towards the centre) and three pertaining to the Surat Ang (i. e. centre-forming faculty). As the Prime Spiritual Current was an all-intelligent current (Chetan Dhār) i.e. it also had within it the necessary knowledge and the will to create, the centres formed in all these spheres were also intelligent (Chetan) and they had within them the necessary knowledge and also the will to create. These Centres are therefore known as Purushas[1] i.e. Intelligent Force-centres. To sum up, at the beginning of creation there was first of all commotion in the Supreme Being and then, on the manifestation of the Prime Spiritual Current, all the material which had been lying dormant in the Supreme Being spread over three grand divisions, and each grand division resolved itself into six sub-divisions, and in each sub-division an intelligent force-centre i.e. a Presiding Deity (Purusha) manifested itself. And since all the divisions and sub-divisions came into being as a result of the impulse imparted by the Prime Commotion and the Prime Spiritual Current (i.e. occurrence of the commotion in the centre and thereafter the manifestation of the current), the impress of this impulse is

1. 'Malīn' means 'gross'. 'Malīn Māyā' means 'Gross Matter' or matter of a lower order i.e. with lesser spirituality than that of the Second Grand-division. 2. Nirukta of Yāska explains the word पुरुष (Purusha) as having been derived from the root पूर (causative form of Pṛi-to fill) in the sense of 'that which fills the innermost quarters of all' and it is thus said to refer to omniscient God. Nirukta also quotes from the Śruti in its support. The Śruti says briefly that the Purusha fills everything or permeates everywhere and exists in its own light etc. etc. (Nirukta II-3).

present within the innermost quarters of the Purusha (Presiding Deity) of each division or sub-division; and as the Ṡabda or Name 'Radhasoami' is only the manifestation of this impulse, it is resounding within the innermost quarters of each Purusha. It should however be noted that, as in the Radhasoami region, the force-currents which issue from the Presiding Deity of each sphere are also accompanied by their respective Ṡabdas or sounds. These Ṡabdas are however quite different and distinct from the 'Radhasoami' Ṡabda. The 'Dhunyātmak'[1] names as taught in different religions represent these same Ṡabdas or sounds and the Ṡabdas with which a devotee of Surat Ṡabda Abhyās comes into contact in the intermediate stages, are also these very Ṡabdas. Further, as the spirit-entity in man, after emanating from the Supreme Being, has come down to this earth under the influence of the process of creation and after having traversed the various sub-divisions, it carries with itself an image of the entire creation from the Radhasoami region down to the earth i.e. a miniature of all the spheres, Purushas and Ṡabdas, and every devotee gets direct practical experience of all these internally when he performs the Surat Ṡabda Abhyās. The Vedānta Darṡana[2] has thrown a lot of light on this subject under the heading 'Daharākāṡa'[3], which is well worth perusal.

47. Many ill-informed critics with the object of bringing the teachings of the Radhasoami Faith into disrepute carry on the propaganda that the Name 'Radhasoami' is fictitious, that 'Radha' was the name of the wife of the Founder of the Faith and 'Soami' was his own title, and that the name 'Radhasoami' has been coined by putting these two words together. They

---

1. Please see note 1 on page 17 and also para 24 of the text on pages 16, 17 & 18. 2. Vedānta Darśana is one of the six systems of Indian philosophy. It is also known as 'Brahma Sūtras' and 'Uttar Mīmānsā'. The author of this Darśana is Vyāsa. 3. Daharākāśa is the subject of a sub-section of Vedānta Darśana comprising Sutras 14 to 23 of Chapter (Adhyāya) I, Section (Pāda) 3. The expression literally means the small cavity of the heart but is said to refer to Parabrahma in the Darśana.

do so inspite of the fact that thousands of people are aware that the name of Soamiji Maharaj's consort was Shrimati Narayan Devi ji. It was a long time after the establishment of the Radhasoami Faith, when the custom of giving significant and inspiring religious names instead of mythological and meaningless ones was introduced in the Satsang circles and every Satsangi, male or female, desired for and was given a religious name, that she was also given the new name 'Rādhāji'. It may also be noted that the word 'Rādhā' and its compounds are in use as names of hundreds of women in the Radhasoami Society. If like 'Sita Ram'[1] and 'Radha Krishna'[2], the name Radhasoami had been the combination of the names of a particular male and a particular female, the practice of using both the names 'Radha' and 'Soami' would have been in vogue in the Radhasoami Society like the names 'Radha Krishna' and 'Sita Ram'. But not a single man bears the name 'Radha Soami'. Besides, how could any one take the liberty of fabricating such stories, when in Bachans No. 2 and 10 of His book 'Sarbachan', Soamiji Maharaj Himself has recorded the origin and attributes of the Name Radhasoami in the clearest possible language. For example, it is written :—

राधा धुन का नाम सुनाऊँ स्वामी शब्द भेद बतलाऊँ । १ ।
राधा प्रीत लगावन हारी स्वामी प्रीतम नाम कहा री । २ ।
राधा आदि सुरत का नाम स्वामी आदि शब्द निज धाम । ३ ।

Rādhā dhun kā nām sunāūn Soāmī Śabda bhed batlāūn (1)
Rādhā prīt lagāwanhārī Soāmī Prītam nām kahā rī (2)
Rādhā Ādi Surat kā nām Soāmī Ādi Śabda nij dhām (3)

---

1. Rāma is the name of the incarnation of Brahma referred to in the Rāmāyaṇa. His wife's name was Sītā. Hindus repeat the names for self-purification etc. and many Hindus have 'Sita Ram' as their name.
2. Kṛishṇa is the name of the incarnation of Parabrahma referred to in the Mahābhārat. The name of one of his beloved devotees was Rādhā. Hindus repeat the names for self-purification and many Hindus have 'Radha Kṛishṇa' as their name.

Translation—

I affirm that 'Rādhā' is the name of the sound current;
I disclose to you the secret of the Śabda 'Soāmī'. (1)

Rādhā is the lover, Soamī is the name of the Beloved. (2)

Rādhā is the name of Prime Spirit Current (Surat);
Soāmī is the Prime Sound (Śabda) of Supreme Abode. (3)

In addition to these verses, the glory of the Name Radhasoami has been described in other verses[1] as well, e.g.

राधास्वामी नाम जो गावे सोई तरे।
कल कलेश सब नाश सुख पावे सब दुख हरे ।१।

ऐसा नाम अपार कोई भेद न जानई।
जो जाने सो पार बहुरि न जग में जन्मई ।२।

राधास्वामी गायकर जनम सुफल कर ले।
यही नाम निज नाम है मन अपने धर ले ।३।

राधास्वामी आय प्रघट हुए जब से।
राधास्वामी नाम सुनावें तब से ।४।

पिऊँ अमी राधास्वामी धुन से।
जाय रलूँ राधास्वामी सुन से ।५।

कहूँ क्या आरत गावत न्यारी।
लगी मोहिं राधास्वामी धुन अति प्यारी ।६।

राधास्वामी जप निज नामा।
सत्तलोक तब पावे धामा ।७।

अलख अगम की दया समाई।
राधास्वामी नाम सुनाई ।८।

---

1. The term Śabda has been used in Sārbachan (Poetry) for the poems or hymns included in it. Other saints as Kabīr Sāhab, Jagjīvan Sāhab etc. have also used this word in the same sense.

राधास्वामी धुन सुन पाई ।
करी बहुत पहिचान ।९।

राधास्वामी राधास्वामी उठी धुन हिय से ।
सुरत सुहागिन अब मिली पिय से ।१०।

राधास्वामी उठत धाम धुन ।
बैठ मगन अबिनासी ।११।

मंत्र दिया गुरुदेव काल मारा फनी ।
राधास्वामी नाम चित्त दे अब सुनी ।१२।

Rādhāsoāmī nām jō gāve sōī tare,
Kal kaleś sab nāś sukh pāve sab dukh hare. (1)

Aisā nām apār kōī bhed na jānaī,
Jō jāne sō pār bahuri na jag men janmaī. (2)

Rādhāsoāmī gāyekar janam suphal kar le,
Yahī nām nij nām hai man apne dhar le. (3)

Rādhāsoāmī āye praghaṭ hue jab se,
Rādhāsoāmī nām sunāven tab se. (4)

Piyūn amīn Rādhāsoāmī dhun se.
Jāye ralūn Rādhāsoāmī sun se. (5)

Kahūn kyā ārat[1] gāvat nyārī,
Lagī mōhin Rādhāsoāmī dhun ati pyārī. (6)

Rādhāsoāmī jap nij nāmā,
Sattalōk pāve tab dhāmā. (7)

Alakh Agam kī dayā samāī,
Rādhāsoāmī nām sunāī. (8)

Rādhāsoāmī dhun sun pāī,
Karī bahut pahichān. (9)

Rādhāsoāmī Rādhāsoāmī uṭhī dhun hiya se,
Surat suhāgin ab milī piya se. (10)

Rādhāsoāmī uṭhat dhām dhun,
Baiṭh magan abināsī. (11)

Mantra diyā Gurdeva Kāl mārā phanī,
Rādhāsoāmī nām chitta de ab sunī. (12)

Translation—

Whoever repeats the Name 'Radhasoami' is saved; all grief and sufferings caused by Kāl[1] come to an end and he becomes happy and free from all pain. (1)

It is a name with such an infinite potentiality that no one is aware of its secret. Whoever knows the secret, is no more born in the world (i.e. obtains salvation). (2)

Realise the object of your life by the repetition of the Name 'Radhasoami'. Bear in mind that this alone is the True Name of the Supreme Being. (3)

Since the time Radhasoami incarnated Himself, He has been delivering the message of the Name 'Radhasoami'. (4)

Whenever I come into contact with the sound 'Radhasoami', I feel I am getting the elixir of life and I long to be merged into the Infinite and Nameless Radhasoami. (5)

I cannot express my joy and I am singing special and uncommon Ārat[2] songs; the sound 'Radhasoami' has captivated my heart. (6)

Repeat the True Name 'Radhasoami' and you will thereby get admission into Satta-lok[3]. (7)

---

1. Kāl or Kāl Purusha is the name of the Presiding Deity of the topmost region of Brahmāṇḍa. As the Deities of the Brahmāṇḍa and Piṇḍ are engaged in the work of creation, their influence is always exerted against the release of the spirit and therefore the action of Kāl causes grief and suffering to a devotee as he is not able to achieve his object. 2. The word 'Ārat' (आरत) is made up of 'ā' (आ) and 'rat' (रत); 'ā' means 'from all sides' and 'rat' means 'absorption' or 'concentration of attention (after withdrawal)'. Thus 'Ārat' means 'concentration of attention internally after withdrawal from all sides'. 'Ārat' songs are songs, the chanting of which helps a devotee in this withdrawal inwards. In a general way, it means harmonization with the Preceptor (Guru) or the Supreme Being. 3. Name of one of the regions of the purely Spiritual Grand-division of the creation.

I was fortunate to gain the Grace of Alakh[1] and Agam[1] and thereafter I was enabled to hear the Name 'Radhasoami'. (8)

I heard the sound 'Radhasoami' after great discrimination. (9)

The sound 'Radhasoami' has manifested itself within me; my Surat (the bride) has now met its Beloved (the bridegroom) Śabda. (10)

The sound 'Radhasoami' resounds in the Supreme Abode. I am overjoyed and have become immortal.(11)

The Guru taught me the mystic formula and I have killed Kāl, the serpent, with it. I now hear the Name 'Radhasoami' with undistracted attention. (12)

It is hoped that after acquainting themselves with these extracts the critics would refrain from making any uncharitable comments.

48. It is generally said that Rādhā was the name of a 'gopī'[2] (milk-maid), who was an ardent devotee of Krishna Maharaj. But some research scholars are of the opinion that there was no 'gopī' of that name. Khwaja Hasan Nizami[3], in his book entitled, 'Krishna Bītī', has expressed the view that no woman bearing the name Rādhā had any connection with Krishna Maharaj. Moreover, Babu Dhirendra Nath Pal has after thorough research drawn the conclusion, on pages 128 and 129 of his book 'Shri Krishna, His Life and Teachings', that there was no mention of any woman named

1. Name of one of the regions of purely Spiritual Grand-division. 2. Kṛishṇa Mahārāj, believed to be the incarnation of Parabrahma, was brought up in the family of a cowherd. Hence boys and girls of cowherds used to play with him (during his childhood). The word 'gōp' means one who tends cows and 'gōpī' is its feminine form. 3. Khwājā Hasan Nizāmī is the present Head of the Muslim sect of the followers of Hazrat Nizam-ud-Din Auliā of Delhi, who lived in the latter half of 13th and first half of 14th Century.

Rādhā either in the Mahābhārata[1], Vishṇu Purāṇa[2], Hari Vamśa[3] or Shrīmad Bhāgwat[4]. Of course the author of the Brahma Vaivarta Purāṇa[5] invented for the first time the story about the 'gopī' named Rādhā, and afterwards people, in their poetic flights, gave currency to fanciful myths about her great love. Research scholars are of the opinion that the word 'Rādhā' means 'Ārādhanā karnewālī'[6] i.e. a worshipper and lover. In this sense every 'gopī' and every devotee of Krishna is entitled to be called 'Rādhā'. In the books of the Radhasoami Faith the word 'Rādhā' has been used for Ādi Dhun (Prime Sound), Ādi Chetan Dhār (Prime Spiritual Current) and Ādi Surat (Prime Spirit Current) and, as is evident from the first three verses, it has no connection whatsoever with the name of any lady or any story or myth.

49. Another objection of the critics is that the Name Radhasoami could not be the name of the Supreme Being as it was the name of a human being. The fact is that this

---

1. The great Sanskrit Epic poem dealing with the war between Kauravas and Pāṇḍavas. Lord Kṛishṇa played an important part in this war and Bhagvad Gītā, which is believed to contain his teachings, is a part of the Mahābhārata. 2. Literally, the word 'Purāṇa' means 'ancient' and therefore it also means old history. The Purāṇas are a part of the religious literature of the Hindus and are believed to deal with five topics, viz creation of universe, its dissolution and renovation, genealogy of gods, reigns of Manus and history of solar and lunar races of Kshattriyas. The 18 Purāṇas are divided into three classes, viz Rājas (in praise of Brahmā), Sāttvika (in praise of Vishṇu) and Tāmasa (in praise of Śiva). This Vishṇu Purāṇa deals with devotion to God Vishṇu. 3. A famous poem, part of the Mahābhārata, which deals with the life of Kṛishṇa and the history of his family. 4. This is the most famous and popular of the Purāṇas dealing with devotion to Lord Kṛishṇa. 5. One of the most recent Purāṇas containing prayers and invocations addressed to Lord Kṛishṇa and also stories of his love for 'gōpīs' and Rādhā. 6. Rādhā is derived from the root राध् (rādh) to propitiate, to strive to gain favour etc. Hence the meaning 'आराधना करने वाली' (ārādhanā karnewālī) i.e. one who propitiates or worships.

was the Name of the Supreme Being ever since the beginning of the creation and it began to be used for Huzur Soamiji Maharaj as His title only after He manifested Himself. According to the belief of His devotees Soamiji Maharaj was the incarnation of the Supreme Being, Merciful Radhasoami. And as according to the teachings of the Upanishads, 'Brahmavid Brahmāiva Bhavati' (ब्रह्मविद् ब्रह्मैव भवति[1]) i.e. one who has realised Brahma, himself becomes the Brahma; in the same way, according to the teachings of the Radhasoami Faith, he who has realised Radhasoami himself becomes Radhasoami[2].

50. It is most surprising that no one has suggested to these critics that they should at least have found out the origin of the Name 'Radhasoami' from some Satsangi[3] if they themselves had no time to study any book of the Radhesoami Faith. Every child of the Radhasoami community knows that 'Radhasoami' is the name of the Supreme Being and though, because of her relationship with Huzur Soamiji Maharaj, His consort commands great respect, she is in no way responsible for the establishment of the Radhasoami Faith or for its teachings. In the Radhasoami Faith, religious importance is attached only to the Sant Satguru[4] and to no other person, male or female.

51. Some people quote the following verse in support of

---

1. Exactly the same idea is expressed in the Muṇḍaka Upanishad (III-2-IX) which says स यो...ब्रह्मवेद ब्रह्मैव भवति (Sa yō...Brahmaveda Brahmāiva Bhavati). 2. Lord Christ says—'I and the Father are one' (John X-30). Also, '......I am in the Father, and the Father in me'. (John XIV-11) and '......he that hath seen me hath seen the Father' (John XIV-9). Further, 'The knower and the known are one'—Meister Eckhart, a Churchman in 14th Century England. 3. 'Satsangi' is a follower of the Radhasoami Faith who has been initiated into the Faith by or under the authority of any Sant Satguru of the Faith. Literally, it means a person who associates with (i.e. is a 'sangi' of) Sat (i.e. Satguru or Sat Purusha). For 'Satguru', see note 1 on page 2. 'Sat Purusha' stands for the Supreme Being. 4. For 'Sant Satguru' also, see note 1 on page 2.

their contention referred to in para 49, even though the meaning of the verse is perfectly clear and unambiguous and there is absolutely no room for any arguments. The verse runs:—

हे राधा तुम गति अति भारी, हे स्वामी तुम धाम अपारी।
राधा स्वामी दोउ मोहिं गोद् बिठारी॥

He Rādhā tum gati ati bhārī he Soāmī tum dhām apārī
Rādhā Soāmī dōū mōhin gōd biṭhārī.

This is the first verse of the first poem[1] of Bachan (Section) 6 of 'Sarbachan (Poetry)'. The heading and three verses reproduced hereafter are given just above this poem. This can be ascertained by any one on a reference to the book, Sarbachan.

"बचन छठवाँ

आरती परम पुरुष पूरन धनी राधास्वामी के चरन कमल में

अब सतगुरु की आरत गाऊँ कथ कथ आरत बहुत सुनाऊँ।१।
आरत बानी आगे भनी बिबिध भाँति की आरत बनी।२।
राधास्वामी करत बखाना सतसंगी सुनें देकर काना" ।३।

"BACHAN CHHATHVĀN

Ārtī[2] Param Purusha Pūran Dhanī Radhasoami ke Charan Kamal men

Ab Satguru kī ārat gāūn kath kath ārat bahut sunāūn. (1)
Ārat bānī āge bhanī Bibidh bhānti kī ārat banī. (2)
Rādhāsoāmī karat bakhānā Satsangī sunen de kar kānā." (3)

Translation—

"Section VI

Prayers in the Lotus Feet of the Supreme Being and Almighty Radhasoami

I shall now sing the Ārtī of Satguru;
I shall compose many Ārtī songs and recite them. (1)

---

1. Hindi word used is 'Śabda', for which see note 1 on page 55.
2. 'Ārtī' is the same as 'Ārat', for which see note 2 on page 57.

Ārtī songs are given hereafter ;
Various kinds of Ārat songs are there. (2)
Radhasoami himself is the inspirer of these ;
Satsangis should listen to them with close attention.'' (3)

These verses are followed by the first Ṡabda (Poem) which contains the verse under reference. The heading of the Bachan (Section) and the subsequent three verses make it perfectly clear that this Bachan contains the Ṡabdas (Poems) of Satguru's Ārtī. Accordingly it is said in the verse in question—"O Rādhā i.e. Ādi Surat[1] ! Thy 'gati' or access is upto the highest region. O Soāmī i.e. Ādi Ṡabda[2] ! Thy Dhām or Abode is boundless. It was impossible for me to have access to that High Abode. However such Divine Grace has been bestowed on me, that Merciful Radhasoami, the Fountain-head of Ādi Ṡabda and Ādi Surat assumed the form of Satguru and took me up in His lap."

It may be noted that there is no mention here of any man or any woman.

VII

ETERNAL SALVATION AND THE ABODE OF RADHASOAMI

52. While explaining the origin of the Name Radhasoami mention has also been made of all the spheres of creation. According to the teachings of the Radhasoami Faith, the creation is divided into three grand divisions and eighteen sub-divisions[3]. The grand divisions are called regions (Deṡas) and the sub-divisions, spheres (lokas). Every grand division

1. Prime Spirit Current. 2. Prime Sound Current. 3. Lord Christ says in the Bible—'In my Father's house are many mansions : ......" (John XIV-2).

consists of six 'Lokas'. 'Loka' means the place or sphere where souls or spirits abide. Accordingly, there is creation of various grades[1] in all these 'Lokas' and spirits are located in every 'Loka'. This earth is a part of the third or the Malīn Māyā[2] Deśa (i.e. Region of Impure Matter or Material-spiritual region). Beyond this lies the second grand division, the Brahmāṇḍa or Nirmal Māyā[3] Deśa (i.e. Region of Pure Matter or Spiritual-material region). Beyond the Brahmāṇḍa is the third grand division, the Nirmal Chetan[4] Deśa (i.e. Pure Spiritual region). Māyā or matter does not exercise any influence in the Nirmal Chetan Deśa. There the creation is not subject to change or dissolution and intelligence (jñāna) is perfect and bliss absolute and everlasting. This Region (Deśa) was created by the Prime Spiritual Current (Ādi Chetan Dhār) and in consequence of the Ādi Chetan Dhār acting in the form of two distinct currents, viz Sound Current (Śabda Ang) and Spirit Current (Surat Ang), six spheres or 'Lokas' were created in the Region. As the Spirit Current (Surat Ang) is centrifugal and creative i.e. centre-forming, the Lokas appertaining to it are situated lower than those appertaining to the Sound Current (Śabda Ang) which is centripetal, i.e. which attracts towards the Supreme Centre. Bhanwarguphā, Satlok and Anāmī are the names of 'Lokas' appertaining to the Spirit Current (Surat Ang), while 'Alakh Lok', 'Agam Lok' and 'Radhasoami Dhām' are the names of the 'Lokas' appertaining to the Sound Current (Śabda Ang). Thus the Radhasoami Dhām is the name of the topmost sphere of the Pure Spiritual Region

---

1. Grades in creation are due to spirituality in different 'Lokas' being of a higher or lower order and life there being longer and happier or shorter and full of troubles. 2. Māyā here stands for Prakṛiti or matter. For 'Malīn Māyā', see note 1 on page 52. 3. 'Nirmal Māyā' would mean subtle matter. In the Region of 'Malin Māyā' or gross matter there is death, ignorance, pain, frequent change, dissolution, etc. and in the Region of 'Nirmal Māyā' or subtle matter, change or dissolution etc. take place after comparatively bigger intervals. 4. 'Chetan' (चेतन) is Hindi equivalent of Sanskrit 'Chaitanya', meaning 'spirituality' or spiritual energy. Sānkhyakārikā takes 'chaitanya' as the Spirit or Universal Soul.

(Nirmal Chetan Deśa). As the Nirmal Chetan Deśa is not subject to Pralaya (Dissolution) and Mahā Pralaya (Great Dissolution), all its sub-divisions or 'Lokas' are imperishable. In other words, creation in this Region has a beginning but no end. On reaching any of the spheres of this Region, the spirit attains salvation for ever, that is to say, when a spirit has once reached it, it will not have to return to any of the lower spheres. There are two reasons for this. In the first place, this Region is imperishable; and secondly only such spirits can find access to it, as have no desire to associate with matter or Prakṛiti i.e. only such spirits as have absolutely cast off all matter and have not the slightest shade of it left with them, find admission into it.

53. The Hindu Śāstras mention three forms of Jīva or Jīvātmā[1] and three of Brahma: Viśva[2] (manifest), Taijas[3] (vital) and Prājña[4] (intelligent) are the three forms of the Jīva, while Virāt[5] (Deity of Sahasdal Kamal), Hiraṇyagarbha[6] (Deity who emerged from the golden womb and Avyākṛit[7] (Unmanifest) are the three forms of Brahma. The Jīva assumes the three forms in Prithvī Lok, Sūrya Lok and Chandra Lok[8] while the three forms of Brahma referred to above are manifest in Sahasdal Kamal, Trikutī and the Sunn spheres[9]. Likewise,

1. Vide note 6 on page 45. 2. This refers to the consciousness of a man in the wakefnl state. 3. This refers to man's consciousness in the dream state. 4. This refers to man's consciousness in the state of deep slumber. 5. It refers to the form of Brahma, known as 'Niranjana', the Deity in whose presence the spirit is taken after man's death. 6. According to Ṛig-Veda (X-121) and Manu I.9., it means 'Golden egg' which was bright as the sun from which the Brahma was born. Hence the name हिरण्यगर्भ (Hiraṇyagarbha). Hiraṇyagarbha is the Presiding Deity of Trikutī and is also known as 'Om'. 7. Refers to Avyakta or Parabrahma. 8. This Chandra Lōk does not refer to the moon which is a satelite of our earth, but refers to the Sphere, invisible to man, round which our sun revolves. 9. These three are the three top spheres of Brahmāṇḍa in order, Sunn being the topmost.

the Supreme Being too has three forms and these are manifest in Alakh Lok, Agam Lok and Radhasoami Dhām[1]. For this reason it is said that the vision of the true (Nij) Form of the Supreme Being is obtained in the Radhasoami Dhām. The name of this Lok is Radhasoami, its Śabda or Nij Nām, i.e. the Sound resounding there, is 'Radhasoami' and the Name of its Dhanī (i.e. the Presiding Deity) is also 'Radhasoami'.

54. The Radhasoami Faith teaches that the spirit (Surat) is eternal i.e. it has been in existence from eternity. It had no beginning. Of course, before creation, all the spirits lay merged in the Supreme Being, as is evident from the quotation given below :—

सुनो सुरत तुम अपना भेद   तुम हम में थीं सदा अभेद

Sunō Surat tum apnā bhed   tum ham men thīn sadā abhed

Translation—

Hear, O Spirit (Surat) ! about thy origin ;
Thou wert ever indistinguishably merged in me.

There are, however, three categories of spirit-entities, viz —

(i) those spirits which had no connection whatsoever with Māyā since eternity,

(ii) those which have been contaminated due to contact with Māyā but this contact is temporary i.e. it will be terminated at some time, and

(iii) those whose contamination due to contact with Māyā is permanent.

In the beginning, i.e. on the manifestation of the creation spirit-entities of the first category found their location, according to their respective degrees of spirituality, in one of the Lokas of the Nirmal Chetan Deśa; spirit-entities of the

---

1. 'Dhām' means abode or domain, especially seat of gods. Here 'Abode of Rādhāsoāmī'.

second category had to descend into Brahmāṇḍa and Piṇḍ Deśas in order to be purged of their contamination. It is these spirit-entities, which, by performing appropriate practices of devotion, can get purified and can one day find admission into the Nirmal Chetan Deśa. As the spirituality of spirit-entities of the third category is of a low order, they shall always remain wandering hither and thither within the Lokas of Piṇḍ and Brahmāṇḍa. When Pralaya[1] (Dissolution) takes place, Piṇḍ Deśa merges into Brahmāṇḍa and when Mahā Pralaya[2] (Great Dissolution) takes place, both the Piṇḍ and the Brahmāṇḍa get merged into Kāl Purusha. Subsequently when the process of creation restarts, the Piṇḍ and Brahmāṇḍa again come into existence. Spirit-entities, which are permanent denizens of these Regions, also merge at the time of Pralaya and Mahā Pralaya into the Purushas of these Regions and on the subsequent evolution of the creation, again come into being and reside in their respective Lokas. However, as the Nirmal Chetan Deśa is not at all affected by Pralaya and Mahā Pralaya, the spirits which found location in this Region at the beginning of creation or which are fortunate to get access into any of its sub-divisions or Lokas after purifying themselves completely from the contamination of Māyā, enjoy everlasting salvation.

55. Swami Dayanandji has refuted the theory of everlasting salvation in his Satyārtha Prakāśa and put forward the following eight arguments :—

(i) The Vedas deny everlasting salvation;

(ii) When man's capacity and efforts are limited, they cannot produce infinite and everlasting results;

(iii) In the event of salvation being everlasting, the region where emancipated souls abide will become

1. 'Pralaya' means the dissolution of the entire Region of Piṇḍ.
2. Mahā Pralaya means the dissolution of the entire Region of Brahmāṇḍa. Dissolution of Piṇḍ takes place oftener than that of Brahmāṇḍa.

overcrowded, for the number of arrivals being excessive and departures nil, the increase would be unlimited;

(iv) If after attainment of salvation no Jīva (Spirit-entity) ever returned to the world, it would become a wilderness;

(v) Just as sweetness cannot be relished without having previously tasted something bitter, similarly pleasure will give no enjoyment without some previous experience of pain. In other words, if any one attained everlasting salvation, he would ultimately become incapable of enjoying the bliss of that state;

(vi) If God gives everlasting returns for finite and limited actions, there would be an end to His justice i.e. He will not be just;

(vii) As it is not proper to put a weight of one maund[1] on a person accustomed to carrying a weight of one seer[2], it would be improper to put the burden of an everlasting salvation on Jīva posssessing limited capacity;

(viii) If there be no return to the creation from the state of salvation, merging into Brahma would be nothing less than death by drowning.

In addition to the reasons reproduced above, Swami Dayanandji has also mentioned the period of the duration of salvation. It is one Mahākalpa which is equal to the period during which the universe is created and destroyed thirty-six thousand times. (Satyārtha Prakāsa, 13th Hindi Edition, pages 252 to 254).

56. But the arguments of Swami Dayanandji are exteremely weak. First, it is desirable to examine the definition of salvation given by him. The following is from the Satyārtha Prakāsa—

"Mukti (salvation) is that in which there may be release.

1. Indian weight, a little more than 80 lbs. 2. Indian weight, a little more than 2 lbs.

Question—Release from what ?
Answer— From pain.
Question—What do they get after release and where do they live ?
Answer— They attain happiness and abide in Brahma.
(13th Hindi Edition of Satyārtha Prakāśa, page 248).

In short, according to the views of Swami Dayanandji, salvation consists in release from pain, attainment of happiness and abidance in Brahma. If the spirit, on attaining salvation, abides in Brahma, the third argument of Swami Dayanandji is refuted, for Brahma is endless and unlimited and the possibility of Brahma becoming overcrowded is unthinkable. (iii)

If, according to the eighth argument, merging into Brahma is nothing less than death by drowning, attainment of salvation for the period assigned to it by Swami Dayanandji would be tantamount to death by drowning for that much time, and his definition of salvation as 'release from pain and attainment of happiness' would not hold good. Moreover, when people come to know that salvation is only another name for drowning, nobody would ever wish for it. Swami Dayanandji has also calculated the duration of a Mahākalpa[1] i.e. the period of salvation, according to which the period of salvation works out to 311,040,000,000,000 years, that is, three hundred and eleven trillion and forty billion years. Surely it would not be very pleasant to remain drowned for this long period. One would not like to remain drowned even for two minutes. (viii)

And if according to the fifth argument, sweetness is not relished without tasting something bitter, continued happiness for the duration of so many years cannot be really enjoyed. As recollection of pain is also painful, it is necessary that

1. Mahākalpa is the period of the life of Brahma which is said to be 100 years only. In calculating this, one day and night of Brahma are taken as equal to two Kalpas and one Kalpa is of 4,320,000,000 years of ours.

simultaneously with the attainment of salvation, recollection of pain should also cease, for if the recollection of pain continues, the feeling of pain would also continue and thus there would be no salvation. On the other hand, if the recollection of pain does not continue, the attainment of happiness would become meaningless, for without tasting somthing bitter, sweetness cannot be relished. One may however enquire if it is really a fact that one can enjoy a sweet thing only after he has tasted something bitter. No doubt one attaches greater value to sweetness after he has been compelled to taste a bitter thing, but the taste of a sweet thing can surely be enjoyed even without tasting anything bitter. (v)

Further, if according to the second argument, the result of limited effort cannot be unlimited, then surely happiness for such a long period in return for limited effort cannot at all be justified. (ii)

Similarly, if according to the sixth argument, the bestowal of an everlasting blessing for a finite effort would cast a blot on His justice, the bestowal of happiness for a period exceeding 311 trillion years in return for an effort limited to 50 or 60 years only would as well cast a slur upon the quality and measure of His justice. (vi)

The seventh argument simply provokes laughter. If the enjoyment of pleasure after release from pain is a burden, then the prolongation of the duration of salvation does not increase the burden but increases only the period during which the burden has to be borne. Does Swami Dayanandji wish to imply that the spirit-entity is capable of sustaining the weight of liberation from pain and the enjoyment of pleasure or happiness only for a limited period and after the lapse of that period, liberation from pain and enjoyment of pleasure become painful to the spirit-entity ? (vii)

We may now take up the remaining two arguments, viz the first and the fourth. In connection with these, the statement

of Śri Nar Deva Śāstrī[1], Ved Tirtha, a very devoted follower of the Vedic Dharma[2], is worthy of consideration. With reference to the first argument he writes in his book "Ārya Samāj kā Itihās" (History of Ārya Samāj), Part I:—

"इसमें सन्देह नहीं, सर्व दुःखों से छूट कर, जन्म मरण के बन्धन से रहित होकर ईश्वरानन्द में निमग्न होने का नाम ही मुक्ति है। इतने अंश में सब दर्शनकार एकमत हैं। पर मुक्ति से फिर लौट कर आता है, इस तत्त्व को केवल स्वामी जी ही मानते हैं। जो लौटना नहीं मानते, वे 'न च पुनरावर्तते, न च पुनरावर्तते' इस श्रुति को प्रमाण में देते हैं। हमको तो आज तक एक प्रमाण नहीं मिला, जो स्पष्ट रूप से लौटने की बात कहता हो" (पृष्ठ ६१)

"Ismen sandeh nahīn, sarva dukkhōn se chhūṭ kar janma maraṇa ke bandhan se rahit hō kar Īśvarānanda men nimagna hōne kā nām hī mukti hai. Itne anś men sab darśankār ek-mat hain, par mukti se phir lauṭ kar ātā hai, is tattva kō keval Swāmījī hī mānte hain. Jō lauṭnā nahīn mānte ve 'na cha punarāvartate, na cha punarāvartate' is śruti kō pramāṇa men dete hain. Hamkō tō āj tak ek pramāṇa nahīn milā jō spashṭa rūp se lauṭane kī bāt kahtā hō."

"There is no doubt that absorption in divine bliss after getting release from all sorrows and sufferings and attaining freedom from the cycle of births and deaths is known as salvation. On this all the Schools of Philosophy (Darśanas)[3] are agreed. But Swami Dayanandji alone believes in the principle of the return from the state of salvation. Those who do not believe in 'the theory of return' quote the authority

1. Śrī Nar Deva Śāstrī, Ved Tirtha, late Principal, Mahā Vidyālaya, Jwalapur, is one of the intelligentsia of latter-day Ārya Samāj and is well-known for his unbiassed and impartial views. 2. Vedic Dharma literally means the religion of the Vedas. The members of 'Ārya Śamāj' call their religion 'Vedic Dharma'. 3. 'Darśanas' is the name given to the six systems of Indian Philosophy i.e. Yoga Darśana, Sānkhya Darśana, Nyāya Darśana, Vaiśeshika Darśana, Pūrva Mimānsā (Darśana) and Vedānta Darśana.

of the Śruti[1] "न च पुनरावर्तते, न च पुनरावर्तते" (Na cha punarāvartate, na cha punarāvartate)[2]. I have not so for come across any authority which supports in clear words the theory of a 'return' from the state of salvation (page 61)." (i)

The statement of Śri Nar Deva Śāstrī as regards the fourth argument about the world becoming a wilderness may now be considered. He writes :—

"यह एक ऐसी परोक्ष बात है जिसका निर्णय करना कठिन है। और न लौटने के तत्त्व को मान भी लिया जाय तो इसमें संसार की कोई हानि नहीं। लौटते होंगे तो लौटेंगे ही, न लौटते होंगे तो न लौटेंगे। सृष्टिकर्त्ता ईश्वर को इस विषय में अधिक चिन्ता होनी चाहिये।"

"Yeh ek aisī parōksh bāt hai jiskā nirṇaya karnā kaṭhin hai. Aur na lauṭane ke tattva kō mān bhī liyā jāye tō ismen sansār kī kōī hāni nahīn. Lauṭate hōnge tō lauṭenge hī, na lauṭate hōnge tō na lauṭenge. Sṛishṭikartā Īśvara kō is vishaya men adhik chintā hōnī chāhiye."

Translation—

"This is an unknowable matter beyond the ken of man and as such, it is difficult to come to a decision about it. Even if the theory of 'No return' be accepted, it would cause no loss to the world. If they do return, they would return; if they do not return, they would not return. This should be more the worry of the Creator than of anybody else" (page 62).

It appears that Soami Dayanandji prescribed a limited period for salvation only because he was afraid

1. Ancient religious literature of India is believed to consist of 'Śruti' and 'Smṛiti'. 'Śruti' is believed to include the Vedas, Brāhmaṇas, Āraṇyakas and Upanishads. Literally, 'Śruti' means 'knowledge transmitted orally from generation to generation or knowledge or words heard internally by Ṛishis or sages.' 2. The expression means 'Does not come back, does not come back'. The extract is from the Chhāndōgya Upanishad, (VIII-15-i).

that the world might become a wilderness. Otherwise, according to Śāstriji, the Vedas furnish no clear authority that may establish the theory of a return from the state of salvation. However, it should have occurred to Swami Dayanandji that none would be the worse for it if the Jīvas (spirit-entities)[1] enjoyed bliss in the state of salvation and the creation, where due to predominance of matter (Prakṛiti) there is so much suffering and misery, became desolate on account of there being no more Jīvas (spirit-entities) to live in it. The number of spirit-entities as well as the quantity of matter would remain unaffected. If there would be any difference, it would only be that the present world would cease to exsit i.e. the present condition of matter in the form of the existing creation would disappear. This should however cause no worry or concern to anybody, for the creation must continue to exist in some form or other as long as spirit-entities continue to exist and being immortal the spirit-entities would always exist. If the creation does not stay in its present form, it would exist in another form. (iv)

In any case, according to the Radhasoami Faith, the spirit achieves true and everlasting salvation on gaining access to the Abode (Dhām) of Merciful Radhasoami or even to any of the spheres of the Pure Spiritual Region (Nirmal Chetan Deśa). Of course the ascent of the spirit from the earth to any sphere of Brahmāṇḍa is salvation to some extent[2],

---

1. As long as a spirit is not liberated and remains tied up with 'mind' and 'matter', its own inherent qualities remain hidden and a new consciousness comes into existence as a result of the close connection, between the 'spirit' on the one hand and 'mind' and 'body' on the other, which means conditioning of the 'spirit' by a complex of 'mind' and 'body'. This new consciousness is known as 'Jīva' or 'Jīvātmā'. In life, ordinary man has no experience of the 'spirit' or its functions and generally mistakes the Jīvātmā for the spirit and this confusion of thought has been carried into philosophical and religious literature as well. 2. Similarly Bhagwad Gītā (VIII. 16) shows that salvation in regions upto the region of Brahma in not complete as the Spirit has to return from these regions, whereas there is no return from the Loka of Kṛishṇa Mahārāj i.e. the topmost region of Brahmaṇḍa.

but the creation in Brahmāṇḍa is neither unchangeable nor imprishable. It is withdrawn into the Purusha[1] at the time of Mahā Pralaya[2] (Great Dissolution) and it is evolved again on the restarting of the process of creation. In other words, the creation in Brahmāṇḍa neither has true bliss nor is it really immune from change although it is free from the sorrows and sufferings one experiences on the earth and also from birth and death at such short intervals. On admission into the Abode of Merciful Radhasoami the spirit-entity, by then completely purified from all contamination of mind and matter and abiding in its own pure spiritual form, enjoys the bliss of its inherent spiritual attributes and under the influence of the currents of pure spirituality emanating from the Supreme Being, it becomes very easy for it to function fully in accordance with its inherent qualities.

57. The religion of saints teaches us that the highest attribute of the Supreme Being is Love[3], and as such the Supreme Being is regarded as the Unbounded Ocean of Love and the spirit-entity, which is an emanation from Him, is said to be a drop of Love. On reaching the Abode of Merciful Radhasoami, the drop of Love i.e. the spirit merges into the Unbounded Ocean of Love and enjoys everlasting and eternal bliss. If the entry of an aquatic animal such as fish etc. into the ocean, after it has left dry land, is not considered to be death by drowning, there is no reason why the attainment of the highest state of spirituality by the spirit i.e. the entry of the spirit-entity, which is an emanation from the Supreme Source of Spirituality, into the Ocean of Pure Spirituality, after leaving behind the regions of mind and matter, should be called death by drowning. Reasonable people would understand that the spirit-entity discarded its artificial and transitory existence and attained its natural and everlasting as well as its real life.

---

1. Vide note 2 on page 52. 2. Vide note 2 on page 66. 3. Lord Christ says 'He that loveth not knoweth not God; for God is Love'. (John, 1st. Epistle IV-8).

58. Śri Nardev Śastri has written, "I have not so far come across any authority which supports in clear words the theory of a return from the state of salvation." While recording these words, he had evidently in his mind the authority of the Rig-Veda which has been quoted by Swami Dayanandji in the Satyārtha Prakāsa[1] but as the interpretation put upon that quotation by Swami Dayanandji is doubtful and questionable, Śri Nar Deva Śastri has qualified his statement by the addition of the phrase 'in clear words' (स्पष्ट रूप से). The quotation in question is also worth perusal and consideration and as such it is given below along with its meaning :—

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥
अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥

Kasya nūnam katamasyāmṛitānām manāmahe chāru devasya nām
Kō nō mahyā Aditaye punardāt pitaram cha dṛiśeyam mātaram cha
Agnervayam prathamasyāmritānām manāmahe chāru devasya nām
Sa nō mahyā Aditaye punardāt pitaram cha dṛiśeyam mātaram cha

The above are the first two Mantras from Rig-Veda, Mandal 1, Sūkta 24. The first Mantra contains a question and the second, its answer. Swami Dayanandji has put the following interpretation on these Mantras :—

"Whose name should we regard as holy ? Who is that Ever-Resplendent Deity who abides among imperishable objects and who, after giving us an opportunity to enjoy salvation, once again causes us to be reborn in the world and thereby gives us the privilege of seeing our father and mother ? —(1)

"We should regard as holy the name of the self-luminous,

---

1. Satyārtha Prakāśa is a book written by Swami Dayanandji Sarasvati, founder of Ārya Samāj.

eternal and ever-free Paramātmā[1] who, after giving us an opportunity to enjoy salvation, causes us to be reborn on this earth to our parents and enables us to see them. The same Parmātmā, who arranges for salvation, is the Supreme Master of all."—(2)

59. Śri Nar Deva Śāstrī must have read these Mantras as well as their meaning. If the interpretation put by Swami Dayanandji on these Mantras had been correct, Śastriji would have at once conceded that, as stated by Swami Dayanandji, the Vedas exclude the possibility of everlasting salvation. But since Śastriji is also a learned Sanskrit scholar and is well conversant with the Vedas, he did not accept that interpretation and formed an independent opinion of his own. It has to be admitted with great regret that the interpretation put by Swami Dayanandji is extremely doubtful. Taking an advantage of the word 'पुनर्दात्' (punardāt) occurring in the Mantras, he has put forward the Mantras as proof of his statement. The Mantras also contain the word 'अदितये' (Aditaye) which means 'for Aditi'[2]. The word 'Aḍiti' has several meanings: e.g. it means the earth, Parmeśvara (God), Akshara[3] (i.e. the Imperishable) Akhaṇḍita[4] (i.e. Unbroken) and Devamātā (mother of Gods). Thus, in the Naigam Kāṇḍa[5] (4-3-22-49) of the Nirukta it has

1. Same as 'Paramātman' i.e. the Supreme Being. 2. The word 'Aditi' (अदिति) has been given a number of meanings in the Nirukta. In the Bṛihadāraṇyaka Upanishad it is used in the sense of 'Death'. 3. 'Akshar' means that which is not 'Kshar' or destructible or is Indestructible or Imperishable. 4. 'Akhandita' means 'not broken' i.e. which ever remains whole and the same. 5. The Nirukta is an explanatory commentary of the words used in the Vedas and was written by Yāska. It has two parts. The first part has two sections—the 'Naighanṭuka Kāṇḍa' and the 'Naigama Kāṇḍa', each having three chapters. The 'Naighanṭuka Kāṇḍa' deals with groups of words having the same meaning, while the 'Naigama' deals with single words. All the six chapters of the second part comprise the 'Daivata Kāṇḍa' which deals with the gods of the Vedic Mantras. 'Naigama Kāṇḍa' gives meanings of 278 words and expressions used in the Vedas ('Nigam' means the Vedas).

been proved by reference to a Mantra from the Rig-Veda that this word 'Aditi' is used in the last sense. If the word 'Aditi' is interpreted like this, the above Mantras would convey quite a different sense, as would be clear from word-for-word meaning given below:—

'किसका - निश्चय करके - सारे देवताओं में से - किस एक का - मन में धारण करें - सुन्दर या पवित्र - देवता का - नाम - कौन - हमको - महान् अदिति के लिये - दोबारा दे - पिता के - और - देखने के लिये - माता के - और'

'Kiskā - nishchaya karke - sāre devatāōn men se - kis ek kā - man men dhāraṇ karen - sunder yā pavitra - deva kā - nām - kaun - hamkō - mahān Aditi ke liye - dobārā de - pitā ke - aur - dekhne ke liye - mātā ke - aur'

Translation—

Of all the gods (devatās) which god's (Devatā's) beautiful or holy name should we keep in our heart, so that it may lead us back again to Great Aditi (the Indestructible, the Indivisible, the Mother of gods) and we may be enabled to see Him who is both Father and Mother'.

The reply to this question, given in the second Mantra, states—

'We should keep in our hearts the beautiful or holy name of Agni, who is the foremost of all the gods (Devatās). It will lead us back to Aditi and enable us to see Him who is Father and Mother.'

60. Swami Dayanandji did not believe in the existence of gods (Devatās). Hence he has interpreted the word 'Amṛitānām'[1] as 'the Deity abiding among imperishable objects'. But what and where were the imperishable objects? When all the Lokas (spheres) themselves are believed to be subject to dissolution, where could these imperishable objects

1. The word 'Amṛita' literally means 'immortal' or 'immortal being i.e. a god'. 'Amṛitānām' means 'of the gods'.

exist? The only recognised realities are Brahma, Jīva and Prakṛiti. Out of these, Brahma who alone abides or expands is the Deva (Deity). The remaining two are Jīva and Prakṛiti, whose forms are subject to change. However, even if this interpretation by Swami Dayanandji were taken to be correct, what word or words are there which have been interpreted to mean 'ham ko mukti kā sukh bhogā kar' i.e. 'after making us enjoy the happiness of salvation'? The Mantras contain no such word as can be interpreted as above. It is therefore obvious that Swami Dayanandji has interpolated these words in order to substantiate his theory of a 'return from salvation'. Besides, is it something really praiseworthy on the part of God to bestow on man the joy of salvation and then to send him back to be reborn in the world and see his parents, i.e. to make him once again subject to the cycle of births and deaths and should man be grateful to Him for this? Surely nobody would like to worship God for this. And it is amazing that in the interpretation of the Mantras God has been described as (i) 'the Deity abiding within immortal objects', (ii) 'ever-resplendent', (iii) 'eternal' (iv) 'ever-emancipated', (v) 'the dispenser of salvation', while His function is stated to be to throw a man back into the maze of the world after giving him an opportunity to enjoy highest bliss. Evidently this action of God is like that of the blacksmith, who puts the iron pincers alternately into fire and water. If the pair of pincers had life and then somebody enquired from it what it thought about the blacksmith, it would certainly accuse the blacksmith of selfishness, fickle-mindedness, cruelty and oppression. In her description of the pleasures and pains of the world Sahjo Bāī[1] has employed the very same simile :—

जैसे सँडसी लोह की, छिन पानी छिन आग।
ऐसे दुख सुख जगत के, सहजो तू तज भाग॥

1. A lady saint of India. She lived in the 18th Century. She and her sister, Dayā Bāī (who was also a saint) were both the disciples of the famous Saint, Charan Dās Sāhab.

Jaise sandsī lōh kī, chhin pānī chhin āg,
Aise dukh sukh jagat ke, Sahjō tū taj bhāg.

Translation—

Sahjo says that just as a pair of iron pincers is sometimes immersed in water and sometimes put in fire, the same is the case with man as far as pleasures and pains of the world are concerned. He should renounce them both and get away from them.

But if the duration of salvation is limited, and if one has to return to the world not only a second and a third time but over and over again, escape from the pleasures and pains of the world would be nothing more than sheer temporary relief.

61. One may, however, enquire why did Swami Dayanandji invent this new theory of salvation when, according to Śri Nar Deva Śastri, there is nothing in the Vedas which expressly supports this view.

The only explanation, according to the present writer, would be that Swami Dayanandji had no experience of the state of salvation nor had he any desire for it. He was a true patriot and like others who have faith in rituals and ceremonies (Karma Kāṇḍa)[1], he believed in the reality of the world and attached very great importance to a life of dignity, prestige and prosperity on this earth. Moreover, he knew from experience that the people of India had already brought ruin to themselves through devotion to the ideal of salvation and indifference to the struggle of life. If he had himself attained the state of salvation, he would never have, inspite

1. The word 'Karma Kāṇḍa' is the compound of words 'Karma' and 'Kāṇḍa', 'Karma' means action and also religious activity. In the latter sense 'Karmas' are of three kinds, viz those that have to be performed as duty, e.g. morning and evening Sandhyā; those that are done on certain specific occasions e.g. at births, deaths, etc.; and those that are performed for the attainment of some object e.g. Yajñas (sacrifices) etc. for benefiit in the next world. 'Karma Kāṇḍa' stands for rituals, rites etc. as opposed to 'Jñāna Kāṇḍa' and 'Upāsanā Kāṇḍa'.

of all the above considerations, put forward the theory of a return from the state of salvation, and if he had desired for salvation, he would have, like a seeker, made inquiries about it from the leaders of other religions. Having observed the wretched condition of India and sincerely holding that wrong religious teachings were responsible for it, he made violent and indiscriminate attacks, right and left, on the religious principles, notions and ideas prevalent in those days and it was because of this fiery enthusiasm of his that the doctrine of salvation also received a grievous hurt.

62. The writer is fully conscious that somewhat unpleasant words have been used in the above paragraph in regard to a highly-respected personality, but he is equally well satisfied that they have been so used on the authority of unimpeachable evidence. The reason is not far to seek, for if Swami Dayanandji had actually formed a correct conception of salvation, he would have attached much greater value to it. Is the difference between the state of a Jīva i.e. an ordinary human being and that of god-realisation, a difference of mere words? No, decidedly not. The two conditions differ from each other as darkness differs from light or falsehood from truth. The real reason, however, was that Swami Dayanandji neither had any desire for attaining salvation nor did he attach any importance to it. If you turn over the pages of his biography, you would find full confirmation of the statement made above. Pages 905 and 906 of his biography compiled by Mahāśaya Lakshmaṇa, a preacher (Upadeśak) of Ārya Samāj, contain an account of what Swami Dayanandji said during the last days of his life. Addressing Kamal Nayan, Swami Dayanandji said—"The body now seems to be giving way and I may pass away any moment. I will be reborn to carry on this work and those, who have been hostile to me this time, shall also become quiet by then. The progress that would have been made by then by the Ārya Samājs will also be very helpful. I will then complete the commentary on the remaining portion of the Vedas".

عاشقاں گشتند مست از بوئے تو
عارفاں مانند گم در روئے تو

Āshiqān gashtand mast az būe tō
Ārifān mānand gum dar rūe tō

Translation—

Lovers become overjoyed and forget themselves in thy presence. Devotees are lost in the beauty of thy countenance[1].

The Bhagwad Gita says "Whatever thought or form is uppermost in the mind of a man at the time of death, driven by a craving for the same he attains the very same desire or form (Chapter 8, Śloka 6)[2].

63. It is true that reformers and patriots are great benefactors of mankind and scholars of Sanskrit grammar are very learned men, but they are poles apart from the devotees of the Supreme Father. Swami Dayanandji had such implicit confidence in his abilties that he considered himself to be the only person fit and competent to uplift the country. On the other hand, a devotee does all his work but he regards himself as of no consequence and believes that the Supreme Being, the Fountain-head of all energy and forces of nature, is the real Master of the creation and He alone makes or mars everything here[3]. Fifty years have since passed and there is yet (1934) no news of Swamiji's return to the world. His love for India is commendable and people of the country cannot be too grateful to him. But his belief in himself as the permanent reformer of India, his desire for

---

1. Had Swami Dayanandji any love or desire for salvation or for the vision of the Supreme Being, his attitude should have been different at the time of his death. 2. The text is—"यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरं। तं तमेवैति कौन्तेय सदा तद्भावभावितः। (Yam yam vāpi smaranbhāvam tyajatyante kalevaram, Tam tamevaiti kaunteya sadā tadbhāvabhāvitah)". 3. "Take note of this fundamental truth. Everything that works in nature or creature, ...is the working of God in nature and creature."—William Law.

being reborn instead of attaining salvation and his propagation of the theory of a return from the state of salvation in the absence of clear authority in the Vedas to that effect, are matters which must be objected to.

64. No doubt, the observation of the critics that one cannot get salvation merely for the asking and that proper means must be employed for its achievement, is quite just and is appreciated. They should, however, remember that cherishing a desire[1] and offering prayers for the attainment of salvation is also one of the means. The spirit (Ātman) of man is subject to birth and death in the world due to the desire for worldly enjoyment. It is therefore essential for a person desirous of salvation to purge his mind of the craving for worldly pleasures. The Radhasoami Faith prescribes internal and external practices for this purpose. Sumiran[2] (Repetition of the Holy Name), Dhyān[3] (Contemplation of the Holy Form) and Bhajan[4] (Listening to the internal spiritual sound) are internal practices, while Sevā[5] (Service) and Satsang[6]

1. Lord Christ says—'And I say unto you, Ask, and it shall be given you ;......' (Luke XI-9). 'For every one that asketh, receiveth......' (Luke XI-10). 2. For Sumiran, refer to para 11 of the text and to note 1 on page 5. 3. For Dhyān also, refer to para 11 of the text to and note 1 on page 5. 4. For Bhajan (i.e. Sound Practice), reference be made to paras 14 and 15 of the text. 5. 'Sevā' means service. From very ancient times 'Sevā' of the Guru or Satguru has been considered to be a necessary part of the spiritual discipline through which a devotee has to pass. Sevā is not only service of the Guru, but includes obedience to Guru's orders and service of mankind. It is held that it is through 'Sevā' that one is able to free himself from worldly attachments. Lord Christ has also said—'...... if any man serve me, him will my Father honour.' (John XII-26) 6. 'Satsang' or 'company of the Satguru' has also been considered an efficient way of curbing the worldly tendencies of mind and of restraining the sense-organs and engendering love for the Satguru. St. Bernard has said— '......the chief reason which prompted the invisible God to become visible in the flesh and to hold converse with men was to lead carnal men, who are only able to love carnally, to the healthful love of his flesh, and afterwards, little by little, to spiritual love.'

(Company of the Spiritual Preceptor) are external means. He who employs these means and performs these practices with a sincere heart and generates within himself a strong desire and offers prayers for the attainment of salvation is sure to achieve his object one day. But the attitude of Satsangis who entertain a desire for the Vision of the Supreme Father and yearn for it appears to those who do not understand the importance of Sevā and Satsang nor appreciate the value of the practices of Sumiran, Dhyān and Bhajan as only meaningless and absolutely of no use.

65. Before concluding the discussion on the subject of salvation it appears necessary to deal with one more point. Arguing that a limited effort cannot yield an unlimited result, the critic regards himself to be on sure ground. He, however, does not know that the object of the internal and external devotional practices of the Radhasoami Faith is to cut at the root of those forces of opposition, which keep the spirit-entity entangled in the meshes of mind and matter (Māyā) against its inherent tendency to remain free[1]. Salvation or emancipation is not the result of any devotional practices or any other activity. The devotional practices only help the spirit-entity to get free from the forces of opposition. It is admitted that the devotional practices are limited, but so are also the forces of opposition. It should not therefore be impossible for the limited devotional practices to completely overcome and destroy the limited forces of opposition. A large heap of straw can be burnt away by applying an insignificant lighted match-stick, and a few minutes' polishing can remove the rust of several years from a rusty mirror. The moment the rust in the form of the craving for worldly enjoyment is removed from any spirit-entity or, in other words, the

1. "When all desires that abide in one's heart are cast away, then a mortal becomes immortal; he attains Brahman here." Bṛihadāraṇyaka Upanishad (IV-4-7). Śankarāchārya also says—'वासना प्रक्षयो मोक्षः' (Vāsanā prakshayō Mōkshaḥ) i.e. 'Destruction of desires is Emancipation or Salvation'.

moment the pull exercised by the forces that keep a spirit-entity tied down to Māyā or matter is nullified, the spirit-entity becomes free and soars towards higher spiritual planes; and the spirit-entity which has thus been completely purified, most surely finds admission into the August Presence of the Supreme Being. The spirit-entity is eternal while the rust was temporary and limited and so it was removed by means of the limited devotional practices performed for a limited time. Cleansed of the rust i.e. contamination of matter, the spirit-entity finds admission into the region of its own homogeneous substance or essence and abides for ever and ever in its essential attributes, viz supreme energy, supreme intelligence and supreme bliss etc. The attainment by a spirit-entity of its original state in this manner is called salvation. The above explanation would show that the critic had failed to grasp the correct significance of salvation or emancipation.

VIII

THE SUPREME BEING AND THE SPIRIT-ENTITIES

66. The Radhasoami Faith teaches us that the relationship between the Supreme Being and the spirit-entity is that of the whole and its part and that just as the essence of the ocean and that of a drop of water is one and the same, similarly the essence of the Supreme Being and that of the spirit-entity, which is nothing but pure spirituality, is one and the same[1]. Before the process of creation started, all the spirit-entities were merged into or formed part of the Supreme

1. Aldous Huxley's translation of one Ślōka of Vivekachūḍāmaṇi of Ṣankarāchārya in his 'Perennial Philosophy', conveys the same idea—"The wise man is one who understands that the essence of Brahman and of Ātman is Pure Consciousness, and who realizes their absolute identity......"

Being Himself (as nothing else existed) and the energy of the Supreme Being was concentrated in its own centre. When, in the fullness of time, the energy of the Supreme Being manifested itself in the form of the Prime Spiritual Current, countless spirit-entities, under its influence, awoke from their eternal comatose condition[1]. There were, however, other infinite spirit-entities which did not wake up at that time on account of their being surrounded by covers of Māyā. One may inquire whence did Māyā come, as nothing else than the Supreme Being existed at that time. The answer is that Māyā too is nothing but spiritual essence though of a low order and that, before the creation, this essence also formed part of the Supreme Being. This will be clear if the case of electricity or magnetism is taken as an example. Just as electricity and magnetism have two poles and both these poles acting together make up the electric or magnetic force, in like manner, the Supreme Being also had two poles, and like the two poles of electric energy one of the poles was over-full with spiritual energy and the other had deficiency of spiritual energy. And as both the poles were unlimited and infinite, there existed in one infinite spirituality of the highest order and in the other, which was also infinite, there was deficiency of spirituality. For facility of expression, we shall call the former the positive and the latter, the negative pole. Before the process of creation began, the energy of the Supreme Being which existed in a state of eternal polarisation (i.e. it had two poles, positive and negative) was being continuously withdrawn towards its own centre in the Positive Pole. The spiritual energy of the Negative Pole was consequently being withdrawn with inconceivable force towards the Positive Pole, and the Negative Pole was in a state of unlimited deficiency of spiritual energy. The currents of spiritual energy, by means of which the energy of the Negative Pole was being withdrawn towards the centre

---

1. 'Comatose condition' signifies unnaturally heavy or deep slumber. Spirit-entities, which were in this condition before creation, may be said to have been in a sort of eternal sleep or 'Anādi nidrā'.

of spiritual energy, were made up of points or drops of spirituality. These points or drops of spiritual energy are known as spirit-entities. As a result of the flow of spiritual energy towards the centre in the Positive Pole, a state of extreme deficiency of spirituality existed in these spirit-entities. In the beginning of the paragraph, this state of deficiency in the spirituality of spirit-entities has been described as the comatose condition and the condition after removal of this deficiency of spirituality effected by the flow of the Prime Spiritual Current was described as their wakeful condition. It will also be clear from the above that, at the commencement of the creational process, it was in the Negative Pole only that the creation took place. The Positive Pole is the Supreme Reservoir of Spiritual Energy—Ineffable, Unlimited and Nameless. On the commencement of the process of creation, the spirituality of different degrees of intensity existing in the Negative Pole manifested itself into a series of grades of spirituality and under the impulse of the Prime Spiritual Current a very large number of spirit-entities located therein were awakened from this comatose condition.

67. The spirit-entities, which were so thickly covered with spirituality of a lower order i.e. Māyā or matter that their covering could not be removed even under the influence of the Prime Spiritual Current had to descend further down along with their covers, as they were, on account of the impurity of their covers, unfit for location in the purely spiritual region, which had been evolved by the Prime Spiritual Current in the beginning of the creation. When the second phase of the process of creation commenced and the Brahmāṇḍa i.e. the Spiritual-material region of pure matter came into being, a very large number of these remaining spirit-entities were again awakened and they found location in that region. Even then countless spirit-entities remained in their original comatose condition because the covers of matter over them were exteremely thick. They had therefore to descend even lower than the region of Brahmāṇḍa. On the commencement

of the third phase of the creational process, these spirit-entities found location in the Piṇḍ or the Material-spiritual region. In short, before the creation all the spirit-entities formed part of the Supreme Being. On the commencement of the first phase of the creational process, under the impulse of the higher spirituality of the Prime Spiritual Current, innumerable spirit-entities were fully awakened. But besides these, there were other innumerable spirit-entities which, on the commencement of the second phase of the process, had to descend to Brahmāṇḍa and likewise, there were still other infinite spirit-entities which, on the commencement of the third phase, had to come down to the region of Piṇḍ.

68. The religion of saints teaches us that the extent of the pure Spiritual Region is unlimited and incomprehensible. Everything there is infinite and eternal, for the region is free from the contamination of Māyā i.e. of spirituality of lower order, and pure spirituality alone reigns supreme there. However, as the effect of adulteration of matter began to assert itself to some extent below the pure spiritual region, two new factors came into existence. First, a barrier region was established between the purely Spiritual Region and the Brahmāṇḍa, known as Mahāsunn in the terminology of the saints and secondly, the extent of Brahmāṇḍa was fixed. However, as on the commencement of the second phase of the creational process inconceivable amount of spirituality of a lower order was cast off from the purely spiritual region, innumerable Brahmāṇḍas i.e. Spiritual-material regions were created out of this material. In the same manner, when the third phase of the creational process began, the barrier region between the regions of Brahmāṇḍa and Piṇḍ, known as Chidākāsa, came into existence. In addition, out of the material cast off from Brahmāṇḍa innumerable Piṇḍs i.e. Material-spiritual regions came into existence.

69. It should be clear that all those spirit-entities, which could be fully awakened under the impulse of the Prime

Spiritual Current, had been allowed location in the pure Spiritual Region during the first phase of the creational process. But of those spirit-entities, which, on account of their material covers, had been cast off from the purely Spiritual Region, only such spirit-entities have found location in the Brahmāṇḍas and Piṇḍs of the creation, as could be benefitted by their stay in the Brahmāṇḍas and Piṇḍs of the present creation. Besides these, there was an infinite number of other spirit-entities which could not profit by the present creation. These spirit-entities are still lying in a comatose condition wrapped up within their covers and the great expanse of Mahāsunn, which constitutes the boundary between the purely Spiritual Region and the Brahmāṇḍa is full of them. In other words, although infinite spirit-entities have found location in all the Brahmāṇḍas and Piṇḍs of the present creation, yet, as compared with the inconceivable number of spirits at present lying in Mahāsunn, they are but a handful. When the object of the present creation is fulfilled, i.e. the spirit-entities fit to be located in the purely Spiritual Region, have attained the highest state of salvation, all the Piṇḍs and Brahmāṇḍas will, due to the process of Mahā Pralaya, get dissolved and on the recommencement of the creational process, a second batch of spirit-entities will descend from the great reservoir of Mahāsunn into the new Brahmāṇḍas and Piṇḍs and a new creation will come into existence, and again on the fulfilment of the object of that new creation, a third batch will come into the field. And thus, the continued succession of creation and Mahā Pralaya, following each other by turns, will go on for ever and ever.

70. Such is the infinite creation and such is the incomprehensible grandeur and glory of the Supreme Being. There are innumerable Brahmāṇḍas and innumerable Piṇḍs in the present creation and an infinite number of spirit-entities are living therein. After this creation, there will be infinite creations and an infinite number of Brahmāṇḍas and Piṇḍs will be created and an infinite number of spirit-entities

will continue to come into their own for an infinite time. Verily, Infinite is That and infinite is this. Only the infinite comes out of the Infinite and what is left over is also Infinite[1].

IX

THE NECESSITY OF A LIVING SATGURU

71. On hearing about the vast expanse of the creation, its numberless spheres, infinite spirit-entities living in it, the description of its economy and the account of the magnificence and grandeur, majesty and greatness of its Supreme Master, an intelligent person is simply lost in wonder. He begins to reflect :—

"Oh Dear ! How infinitesimal and insignificant am I and how trifling and useless is my capacity ! As compared with the whole creation this region of Piṇḍ is not equal even to a sesame seed; in relation to all the animate beings inhabiting the earth, human beings are not even a handful. And I am but one amongst these insignificant human beings !! Only 5 feet 7 inches tall, imprisoned in a cage of bones, flesh and skin, held fast to the earth, pressed down by the weight of the atmosphere, bound down by the laws of nature, a slave of desires, as weak as a bird without wings and feathers, relying only upon the very limited faculties of sight, smell and hearing etc. and depending on the intellect

---

1. Exactly similar is the idea expressed in the following from the Bṛihadāraṇyaka Upanishad (V-1-i)

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Pūrṇamadah pūrṇamidam pūrṇāt pūrṇamudachyate
Pūrṇasya pūrṇamādāya pūrṇamevāvaśishyate

We have simply to substitute 'पूर्ण' (Pūrṇa) i.e. 'perfect' for 'अनन्त' (Ananta) i.e. 'infinite'.

confined within the limits of three demensions! With such intellect and such capacity what can I possibly do? How insignificant and how useless am I! Situated as above, the utmost I could do is to wrap myself up in a sheet of cloth and lie down quietly in some unknown corner! Realization of self, true salvation, everlasting bliss and immortal life, are matters about which it would be sheer folly on my part even to open my lips! Compared to the Supreme Being, nay, to the Presiding Deity of some sphere, nay, even to the moon and the sun, I am no better than a mosquito or a flea! What comparison can there be between the refulgent light of the sun and a dead candle! No, never shall I possibly be able to overcome the forces which are keeping me tied down to this earth, nor can I ever get any knowledge of things beyond the range of my very limited faculties of sight, smell and hearing! In bondage was I born, in bondage have I been brought up and in bondage shall I die!"

72. The Radhasoami Faith, however, gives a message of cheer to the spirit-entity of such a disheartened and despondent man and says—"What a simpleton you are! No, you are not so insignificant and so unlucky! You should first comprehend what you really are and only then form an opinion. You are a particle of the essence of the very same Supreme Being, an account of Whose majesty and magnificence and of the grandeur and vastness of Whose Universe has confounded you so much and made you so despondent. Your capacity, your ability and your greatness are also unlimited. Five feet and seven inches in stature is your body, not you! Bones, flesh and skin are your covering, not you! You are a precious essence entirely different and distinct from all these. You are not held fast to the earth, nor are you pressed down by the weight of the atmoshere. The slave of desires is your mind, not you! A bird without wings and feathers is your Jivātmā and not your real self! Your true self is all-energy (Sat), all-intelligence (Chit), all-bliss (Ānand) and all-love (Prem). Your powers are unlimited,

your knowledge is unlimited and your bliss is unlimited! The moon and the sun, nay, even the Piṇḍ and the Brahmāṇḍa, are absolutely insignificant in comparison with you. You are a ray from the Glorious, Resplendent Personality. The attributes of the sun are the attributes of the ray. You are as yet unaware of your real self or essence. Yours is the case of a prince brought up in a shepherd's family and thus unaware of his real status! Arise! Close your eyes, your nose, your ears and open your internal eye and behold your powers and the splendour of your Supreme Father's omnipotence. Move further on and reach your own Home and enjoy to the full the majesty and grandeur of your Father.

महल माहिं धस जाय, गुरुमुख को रोकें नहीं।
मनमुख भटका खाय, चढ़ उतरे गिर गिर पड़े॥

Mahal māhin dhas jāye, gurumukh[1] kō rōken nahīn
Manmukh[2] bhaṭkā khāye, chaḍh utare gir gir paḍe.

Translation—

Guru-mukh[1] (true devotee) dashes into the Mansion,
He is not prevented by any one from going in.
Man-mukh[2] (worldly man) misses the right path,
And when he tries to go up, he slips and falls."

73. Every sensible person would feel a thrill of joy run through his body the moment he hears this exhilarating message; his despondent heart would at once be enlivened; but after a moment's reflection, doubts crop up in his mind and he repeats to himself, 'Can I open my internal eye through my

1. In the religion of saints, and so also in the Radhasoami Faith, devotees are said to be of two classes, viz Guru-mukh and Man-mukh. Those who keep their face (mukh) towards the Satguru (Guru) i.e. who strive to win the pleasure of the Satguru and avoid everything which may be displeasing to Him are known as 'Guru-mukh'. 2. Those who keep their face towards their own mind ('मनस्', 'manas', which in Hindi is 'मन', 'mana') i.e. who seek to enjoy worldly pleasures etc. which the mind loves are called 'Man-mukh'.

own un-aided efforts? Can I really make some progress in this direction by my own effort? Am I capable of keeping my eyes, nose and ears really closed all by myself?'

74. The Radhasoami Faith answers these questions in only two words, 'No, never'. It has, however, another message to give you and you would do well to hear it patiently, as it would be to your benefit. If you grasp it rightly, all your misgivings will disappear and you will be able to understand what you have to do in future and finally, when you take action according to that message, you will become cognizant of your true self and will soon find yourself treading the high road leading to your Original Home. Here is the message:—

75. 'When a man is born in the world, surely he does not make any provision for himself beforehand? All arrangments for his birth etc. are automatically made by Providence. It is Providence which generates in the hearts of the parents a desire for the child and love for him. It is Providence which converts the mother's blood into milk for the nourishment of the child and again it is Providence which has created land to enable the child to move about and play, air to enable him to breathe and light to enable him to see. Father and mother are the two angels who arrange, on behalf of Providence, for his coming into the world, for bringing him up and educating him and thus helping him develop into a full-grown man. It is only on account of these facilities and help that a child is able to grow into a man. If such complete arrangements had not been made by Providence, no child could come into the world; and even if a child could be born, he would soon meet his death either from starvation or from attack by wild beasts or microbes of some disease. And even if some child is fortunate enough to escape these accidents, surely its life would be nothing but miserable if it is not able to make use of the blessings of nature, viz light, fire, air, water, earth, timber, iron etc. etc.

76. Just as the All-Merciful Supreme Being has, through the laws of nature, made all necessary arrangements for the spirit-entity to assume human body on this earth and profit by it, in like manner has He made all necessary arrangements for its obtaining admission and being born into higher regions and there assuming bodies better than that of man. As matter predominates over everything else in this world, the Supreme Being has so ordained that, from time to time, such Great Souls should take birth in this world[1] as may possess spirituality of a much higher order than that of common men and may also be able to remain independent of the overpowering influence of matter. Such Souls, whenever they make their advent on this earth, draw the attention of mankind to the transitoriness and worthlessness of the world here and persuade human beings to make efforts for getting admission into higher regions. They give proper education to such persons as place their faith in their teachings and initiate them into the secrets of the faculties hidden in human body and in the methods of developing them. And these Souls also help their spiritual children by teaching them how to concentrate their attention at the internal centres and to progress upward and onwards, just as the mother, by snapping her fingers teaches the child to fix its attention, and by holding the child's hand and lending support, teaches it how to stand up, sit down and walk about. A gain these Great Incarnated Souls help their spiritual children in becoming free, like themselves, from all kinds of bondage, in fully awakening their spiritual faculties and equipping them for return to their eternal home and thus secure for them the supreme status i.e. the

1. 'For I came down from heaven, not to do mine own will, but the will of him that sent me.' (John VI-38) '......the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak. (John XII-49, 50) 'I must preach the good tidings of the kingdom of God...for therefore was I sent'. (Luke IV-43).

highest state of evolution, just as by proper training the parents help in developing the child into a fully grown-up person like themselves. It is these same Great Souls who are known as Brahmarshis[1], Sadhs[2], Sants[3], Mahātmās[4], Faqīrs[5], Auliās[6], Rasūls[7] etc. These Souls are those angels who are comissioned by the Supreme Being for looking after deserving spirit-entities located in the world and for taking them to higher spheres and finally for securing them admission into the August Presence of the Supreme Being after they have been enabled to assume their own pure spiritual form.

77. As great importance is attached these days to the knowledge of sciences, arts and crafts and as with their help, man has brought under control various forces of nature, viz fire, electricity, etc. etc., he thinks that whatever is stated about the spiritual status of the Great Souls and the higher subtle planes is quite false, simply for the reason that many of these Great Souls were not much educated nor were they conversant with modern sciences. In his view, if there is any power, it lies in the sciences and if there is any knowledge worth acquiring, it is the knowledge of sciences. And to crown all, the devotees of these Great Souls, partly on account of their religious zeal and partly on account of their ignorance, have given currency

---

1. The word Ṛishi is said to have been derived from the verb 'ṛish' (ऋष्)—to go i.e. one who has gone beyond this world. Or perhaps from ṛish (dṛiś-to see) i.e. one who sees, a seer. The word also means 'a ray of light'. A Brahmarshi is that Ṛishi who is equal to Brahma. 2. One who performs spiritual practices and has attained high status. (It is derived from the verb साध्-'sādh','to go straight to a goal','to straighten a path' or 'to guide straight or correctly'). 3. True being, (from verb 'अस्'-'as', to be) sage, saint. The word has been used for persons of high spiritual attainments, particularly those connected with Bhaktī Mārg e.g. Kabīr Sāhab, Nānak Sāhab, Paltū Sāhab etc. Also see note 1 on page 2. 4. High-souled i.e. person with highly developed spirituality. It is a combination of 'mahā' (महा) 'great' and 'ātman' (आत्मन्)—'soul'. 5. A religious man, particularly one who has no family nor any worldly possessions. 6. The word is plural of the Persian word 'valī'. 'Valī' means one who has attained nearness to God. 7. The word 'Rasūl' means a religious teacher specially sent by God with a message.

to such miracles alleged to have been performed by those Great Personalities, as do not appear to be reasonable and as such, it is very easy for the present-day man of education to criticize them. As a consequence, people are steadily losing faith in these Great Personalities, and Sādhs and Saints and also true religion (i.e. the science of spiritual development) have acquired a bad name in the world. Apart from all this, selfish and crafty people have, by adopting the external dress etc. and mode of life of great spiritual teachers and by imitating their ways, created such an extremely unfavourable atmosphere that it has become very difficult for lovers of true religion even to utter the Name of God. And lastly, many people, who have read books of learned foreigners which generally contain bitter criticism of the mutilated teachings of Christianity only, have begun to hate religion and the Supreme Being. It does not occur to these people that the criticism of these learned foreigners has been directed against the religious teaching imparted to them by the Christian priests of their own countries, and that it is not at all justifiable and proper to hold Lord Christ and the Supreme Being responsible for the wrong teachings of those priests. This is why the Radhasoami Faith advises every earnest seeker after truth that he should not attach much importance to what is recorded in the biographies of and anecdotes about great religious teachers nor to the dress and outward appearance of the priests, but that he should concentrate his attention on the essential teachings and the mode of life of those religious teachers. There are, as a matter of fact, two kinds of things in every religion, essential and non-essential. In regard to essentials, the teachings of all great religious teachers are similar[1], i.e. all great teachers lay emphasis on the same essential things, while in regard

1. '......every religion is a response to divine condescension that has uplifted us. The different traditions are so many languages in which the simple facts of religion are expressed. Speech may vary but the spirit is the same'—Rādhākṛishṇan in 'An Idealist View of Life'.

to non-essentials, their teachings are different and it is but natural that this should be so. The reason is that every great teacher during his lifetime introduces certain customs and practices that have a bearing on the particular needs of his time, country and his people, but these have no direct connection whatsoever with the attainment of the high object of religion, i.e. with their real teachings. For instance, a fast (i.e. a rozāh[1] or a Vrat[2]) is a very useful practice to ensure good health and also to bring about proper mental attitude for the performance of contemplation and spiritual practices. The Arabs observe the 'rozāh' (fast) very strictly as is enjoined by the Prophet and as dates (a fruit) are available in abundance in Arabia, the practice of breaking fast by taking dates as the first thing came into vogue in that country. However, if the inhabitants of any such country where dates are not available, insist that the observance of the fast would not be correct and in accordance with the teachings of the Prophet if the rozāh is not broken by taking dates, it would only mean giving undue importance to a non-essential matter. It is, therefore, necessary that every seeker after truth should clearly distinguish between the essentials and non-essentials of religion and form his opinion about the great religious teachers and their teachings after a careful study of the essentials as explained in the writings and discourses of those great teachers themselves.

78. A few days ago, I happened to go through the biography of Swami Dayanandji. It is common knowledge that Swami Dayanandji has bitterly criticised all the principal religions of India in his Satyārtha Prakāśa but my joy knew no bounds when I read the following account of an incident mentioned therein.

---

1. Followers of Islām keep fast every day from early morning to sunset for the whole month of Ramzān. They take neither food nor drink and generally try to keep quiet. This fast is known as rōzāh. 2. A religious vow. Generally, the word is used for (1) a vow to fast on certain specified days for religious merit or for(2)such fast itself(as has been done in the text).

The account refers to an incident at Shahjahanpur in September 1879. "One day, while delivering a lecture on the subject of true religion, he (Swami Dayanandji) gave the following interesting and appropriate example of the correct method for distinguishing and finding out true religion and which every one ought to know". After these introductory words there is mention of a seeker after truth, who, in the course of his search, "went first to a Pandit and then according to his advice, to the followers of ninety-nine different religions. Like inn-keepers inviting people to their respective houses they all raised a tumult, each drawing the seeker's attention to his particular religion. Finally, he went to the representative of the hundredth religion and acquainted him with his purpose. The latter told him that the attainment of salvation was not a joke .. ..When at last he had met all of them, he went back to the Pandit feeling bewildered that everyone was praising his own religion and reported to him in detail. The Pandit advised him to go once more and enquire from each one of them about the tenets of his religion. The man accordingly went to them again. In short, all of them explained the principles of their respective religions and when he found that every one was describing an altogether new form of religion, he was dumbfounded. He therefore went again to the Pandit after completing his enquiries from all of them and related the whole story to him. The Pandit told him, 'A Judge becomes convinced of the truth of a statement when it is supported by the evidence of four witnesses. Hence if ninety-nine witnesses support a particular fact, surely there would be no occasion to doubt its truth. Similarly, if any person makes certain statements about his religion, which are believed to be false by ninety-nine other religions, those statements should never be believed in................You should accept and believe in those principles of religion regarding which all the collected evidence is similar and there is general agreement.' The Pandit thereafter enquired if he could mention any particular thing which was common to all and

the man replied that there were many things in common e.g. belief in one God only, meditation on Him alone, the speaking of truth, rejection of falsehood, compassion and kindness for the poor etc. were things common to all religions. The Pandit then advised him that those alone were the principles of true religion and should be accepted as such and that all other things were wrong and misleading." (Vide page 708 of Complete Biography of Swami Dayanandji by Mahāśaya Lakshman, Arya Preacher, Punjab). A study of the subject-matter of this lecture shows that even Swami Dayanandji recognised that the religions of the world have at least some tenets common between them and that these common tenets are true.

79. The greatest difficulty of a seeker is how to recognise a true Satguru. Thousands of impostors pose as Sādhs and saints and harass simple folk by luring them into their snares. How is the seeker to distinguish between the true Guru and the impostor? The solution of this problem is, however, not so difficult as it is generally assumed to be. The seeker must bear in mind that a false Guru or an impostor is always covetous of worldly things and he impersonates as a Guru merely for the satisfaction of his worldly desires. On the other hand, a true Guru always remains absorbed in the love of the Supreme Being and is quite indifferent to the world. He discharges the functions of a Guru merely as service to the Lord[1]. If therefore the seeker holds fast to his object and remains firm in his search for Truth, his association will before long become most embarrassing to the impostor, while a true Guru will, on the contrary, appreciate very much his love and ardent desire for the Supreme Being.

1. 'But the saints......are all incessantly pre-occupied with only one subject—Spiritual Reality and the means by which they and their fellows can come to the unitive knowledge (i.e. knowledge that unites) of that Reality. And as for their actions...in all circumstances, they behave selflessly, patiently and with indefatigable charity.'—Aldous Huxley (in his Perennial Philosophy).

80. The seeker should take one more precaution and it is that he must not act in undue haste during his search for a Satguru, for very often Sādhs and saints deliberately adopt some peculiarity of manner or mode of life so that worldly people may get puzzled and stay away from the association of their disciples. It is therefore desirable that the sekeer should go to a Satguru with full faith and with a heart free from all mundane desires whenever he comes to know of a Guru's presence at a particular place and after passing a week or so in the company of the Satguru, should try to see what effect the new association produces on him. If that association engenders in his mind a hatred for the world and strengthens his desire for a vision of the Supreme Being, he should feel convinced that he has come in contact with some spiritual Adept. If, however, the result be otherwise, he should forthwith leave the place and return home.

81. To begin with, the above tests should suffice for the seeker. The true and full recognition of the eminence of the Satguru is however a gradual process. It is necessary that the spirituality of the seeker himself be initially awake to a certain extent at least if he wishes to judge and form an opinion about the high spiritual eminence of a saint, just as a man who wants to form an estimate of the ability and experience of an expert in a particular branch of learning must himself be conversant with that branch of learning. After thus satisfying himself in the beginning, the seeker should devote himself to the service of the Satguru like a dutiful child, listen to his teachings carefully and find time to reflect upon them, and

जब सतगुरु परसन्न होय, देयँ नाम का दान ।
दीन होय हिरदे धरे, करे नाम पहिचान ।।

Jab Satguru parsanna hōye, deyan nām kā dān,
Dīn hōye hirde dhare, kare nām pahichān.

Translation—

When the Satguru becomes pleased with the devotee and bestows upon him the gift of the Holy Name, the devotee should accept it in all humility and treasure it within his heart and realize the Name within himself.

As a result of the continuous repetition of the Holy Name, the devotee will be able by degrees to obtain more and more internal purification and, when he has received some internal experiences of Satguru's high spirituality and grace, he would get necessary courage and strength to tread the difficult path of Paramārtha[1] or religion. Thus making more and more progress he would after some time become free from all misgivings and anxieties and indifferent to the world and its attractions and would feel overjoyed in the intoxication of Love for the Supreme Being, as has been said—

गुरुभक्ती जानो इश्क़ गुरू का, मन में धसा सुरत में पक्का।

Gurubhaktī jānō ishq Gurū kā, man men dhasā surat men pakkā.

Translation—

Devotion for the Guru is nothing but Love for Him; When it sinks deep into the heart it reaches its consummation in the spirit.

When true love for the Satguru has been generated, the seeker will become free from all kinds of worldly ties and entanglements and get nearer and nearer internally to the Supreme Being till the day comes when he will realize

---

1. The word 'paramārtha' (परमार्थ) is a compound of two words—'parama' (परम) i.e. highest and 'artha' (अर्थ) i.e. object or end of life. Spiritual development and the realization of one's Self or 'Ātman' and of the Supreme Being are considered to be the highest objects of man's life. Religion helps in the achievement of this 'paramārtha' and as such, religion or religious activity has often been identified with 'paramārtha'.

that his own Self, the Satguru's Self and the Supreme Being are one and the same[1], and it would be only then that he will have full appreciation of the high positon and eminence of the Satguru. And then the following words would flow out of the innermost quarter of his heart:—

धन सतगुरु धन उनकी संगत,
जिस प्रताप पाई मैं यह गत।

Dhan Satguru dhan unkī sangat,
Jis pratāp pāyee main yeh gat.

Translation —

Blessed be the Satguru, blessed be his association
By whose grace have I attained this exalted position.

X

NEED OF DEVELOPING SPIRITUAL FACULTIES

82. Though Nature has created man apparently as a helpless creature, for he has not been provided with a huge body like that of an elephant, nor with the strength of a lion, nor has he the wings with which he may fly, nor sharp horns or claws for his protection, yet not only does he rule over other living beings but has also commissioned the forces of nature into his service. Fire and water work together to carry his loads, electricity provides heat and light for his house and works his fans, rivers produce electric power for him, cows and buffalows supply him with milk, elephants and horses serve as his mounts, bullocks and camels are his

1. This idea is expressed in the famous Sanskrit formula 'तत्त्वमसि' (Tat tvam asi) i.e. 'That art thou'. Aldous Huxley writes—'......the Ātman, immanent eternal Self, is one with Brahma, the Absolute Principle of all existence; and the last end of every human being is to discover the fact for himself.'

coolies and carry his loads, and lions and rhinoceroses, etc. add to the attractions of his zoos. In short, wherever you look, it is man who reigns supreme and controls everything else. The reason is not far to seek. It is simply because Nature has blessed him with a faculty which other animals do not possess. It is the faculty of Intellect or Reason. It is because of this faculty of intellect that man dominates over all animals and is able to employ the forces of nature in his service. He used to carry his loads on his shoulders and on his back so long as this faculty of intellect had not heen sufficiently awakened. When his intelligence developed to some extent, he began to employ animals as beasts of burden, and now that his faculty of intellect has been sufficiently developed, he makes use of fire, water, air, electricity, etc. for carrying his loads and enjoys the comforts of journeys by railway trains, aeroplanes and electric cars. There was a time when the people of the Punjab, while setting out on a journey for Gaya in Bihar, used to take leave of their friends and relations, as if they were departing from the world and there was a proverb current in those days, viz

'गया गया सो गया'

'Gayā gayā sō gayā'[1]

Translation—

"Whoever went to Gayā went to meet his death".

But now-a-days (1934) any one can go from Lahore to Gaya and after seeing the place return within three days. No doubt, it is with the use of his intellect that man has provided

1. Gayā is the name of a place of pilgrimage for Hindus and Buddhists. It is situated in Bihar and is at a distance of about 800 miles from Lahore (then i.e. in 1934 capital of the Punjab and now in Pakistan.) Gayā is also the past tense of the Hindi root 'jānā'—'to go'. It means 'went' and 'gayā' is also figuratively used for 'making the final exit from the world' i.e. 'departing from the world'. In the proverb, there is pun on the word 'gayā'.

for himself all these facilities and he is therefore fully justified in feeling proud of his achievements and these gifts of nature. Lions and elephants from their cages in the Zoos gape with eyes wide open and wonder what havoc has been worked by this little 'man', not bigger than a span. The moon, the sun and the stars are alarmed lest this Embodiment of Terrific Activity should launch an attack upon them. Man cannot contain himself with joy, when he sees other animals so bewildered and heavenly bodies so worried. Sometimes he gratifies his vanity by calling himself the noblest creature and at times he thinks of laying claims to divinity, while at other times, he devises plans for making the world and life on the earth imperishable and everlasting.

83. On observing this wrong attitude of man, the Radhasoami Faith feels astonished at his ignorance and out of sympathy and affection for him counsels him—"O Conceited fellow! how amazing it is that you should presume to have become a grocer when you have only one single piece of turmeric in your stock. Undoubtedly you occupy a superior status in the creation, but so far you are a mere slave of your desires and you lead a filthy existence. Are you not aware how helpless and dirty you are? Why do you not make use of your intelligence of which you were so proud? Just consider how heat and cold, hunger and thirst, trouble you on the one hand; how illness and old age, pestilence and earthquakes, try to crush you on the other. If you take some fresh fruits, they would turn into dirt in your stomach in a very short time. Is it this ability and superiority of yours that has turned your head? Have some sense and listen to what is for your benefit:—

نصیحت گوش کن جانان که از جان دوست تر دارند
جوانان سعادتمند پند پیر دانا را ۔

Nasīhat gōsh kun jānān ki az jān dōst tar dārand
Jawānan - i - sa'ādatmand - pand - i - pīr - i - dānā rā.

Translation—

Lend your ears, dear, to the advice, for dearer than life
Dutiful youngmen do hold the counsel of wise old men.

"You have so far developed only two thirds of yourself. You were given a green almond to eat. You have eaten its outer green covering and chewed its hard crust, but you have not yet tasted the kernel. Human body is a royal mansion, whose master is the Ātman or spirit. But the master is asleep, while a slave of his, i.e. your mind, is awake and treats the mansion and all that belongs to it as his own property and is making merry day and night. Just as you have developed your physical powers by using your intellect and common sense and just as you have awakened your mental faculties by your efforts and by the use of proper methods, similarly you should make use of your intelligence, common sense and suitable methods for awakening your spiritual powers[1].

84. "You are aware that you needed three essential things for awakening and developing both your physical as well as your mental faculties: First, a teacher or instructor in exercises, secondly, the actual performance of exercises and thirdly, suitable diet. To begin with, the mother acts as the teacher, then the father and lastly the school master act as teachers. If some one took strenuous physical exercises but did not take suitable diet, he would fall ill. Similarly, if some one exercised his brain day and night but did not make use of the discoveries and researches recorded by the wise people, his mind is bound to get deranged. Knowing all this as y c do, it should not be difficult or you to decide what you should do for the development of your spiritual faculties.

85. "You will come across many ignorant and uninformed people who know absolutely nothing about spirit and spiritual

1. For 'Only by the comradeship of scientific knowledge and intuitive experience can we grow into true insight', as Radhakrishnan has said.

powers and yet believe themselves to be seers and persons with highly developed spiritual faculties. If you were to inquire from them how they had awakened their spiritual faculties, their reply would be that they had done so by giving alms on a large scale, by performing great deeds of benevolence, by studying books and attending lectures, by knocking about in jungles and by trudging through mountains. It is for consideration whether it is at all possible for any man to develop his mental faculties merely by means of physical exercises or his physical powers by a study of books or by hearing lectures. If it is not so, obviously activities which relate only to body and mind cannot help at all in the development of one's spiritual faculties." Man is very proud of his faculties of sight, smell and hearing and of his intellect. A little reflection would however show that the range of these faculties, as also the knowledge gained through them, is extremely limited. As an example, the case of the human eye may be considered. Scientists tell us that the human eye can perceive only the rays falling between the red and the violet. It can have absolutely no perception of the rays falling outside this range i.e. of infra-red or ultra-violet rays. And since human intellect forms its conceptions only on the basis of the combination and permutation of the data received through the five sense-organs of the body, its range is also consequenty very limited.

86. Apat from this, it must also be considered that the knowledge we gather through the medium of the five senses is necessarily influenced and modified by the forces of nature, e.g. light, gravitation, etc. As an example, the effect of the rays of the sun falling on a tree may be examined. Every ray of the sun is made up of seven colours. Leaves of the tree contain a chemical substance which absorbs all the colours except the green. As the leaves reflect back only the green content of the rays, the leaves all appear green to the human eye. In fact, the colour of the leaves is by itself not green, but it appears to be so because the green

colour of the rays of the sun is reflected by the leaves. In like manner, we feel that physical objects have weight and in our every-day talk we speak of certain objects as heavy and of certain others as light in weight. We have this perception or knowledge of weight as a result of the pull exercised on physical objects by the force of gravity. If there were no light in the world, there would be no perception of colours through the medium of the eyes and likewise, if the force of gravity ceased to exert any influence, the perception or knowledge of weight would disappear. It would therefore not be wrong to infer from these experiences that the knowledge we get through the five senses and the intellect is not only limited but also unreal or false. Naturally therefore such knowledge cannot be relied upon nor can it have much utility[1]. This is why the Great Seers have pronounced this knowledge obtained through sense-perception as false (मिथ्या ज्ञान—'Mithyā jñāna)[2], defective and worthless. The knowledge one obtains when his spiritual faculties are awakened is known as 'intuition' or 'intuitive knowledge'. Such knowledge is not affected in any way by the five senses and the intellect, nor is it influenced by the physical forces of nature. This knowledge is obtained by the spirit directly through its own inherent faculties[3]. It is free from all kinds of contamination and is consequently called real or true knowledge (सत्य ज्ञान—'Satya jñāna'). It is therefore essential that persons who are eager to acquire real or true knowledge should employ proper means and make necessary effort for the development of their spiritual faculties.

---

1. 'Intellect, in the sense of mere understanding, working within the limited categories of time, space and cause, is inadequate. Reason also fails,......It does not help us to attain reality.......'—Radhakrishnan. 2. 'Mithyā' means false, 'jñāna' means knowledge. As apposed to this, knowledge obtained through intuition is known as 'Satya' (true) 'jñāna' (knowledge). 3. 'It is not fancy or a make-believe, but a bona-fide discovery of reality. We can see not only with the eyes of the body but with those of our souls. Things unseen become as evident to the light in the soul as things seen to the physical eye'.—Radhakrishnan.

XI

NEED OF CAUTION IN THE MATTER OF FOOD AND ASSOCIATION

87. After having discussed the necessity of developing spiritual faculties and also the methods adopted for the purpose, it is desirable to mention the obstacles and difficulties that come in the way of every devotee or aspirant for spiritual progress, for if proper care is not taken with regard to these, the efforts of a devotee do not produce the desired result and the means he employs remain ineffective.

88. People are not generally aware that the effect of foods and drinks they take is not confined to their physical health only, but it extends also to their minds and thoughts. Hence, many devotees themselves create unnecessary and avoidable obstacles in the way of thier spiritual progress, simply because they do not take proper care and exercise proper discretion about articles of food and drink they take. For instance, a devotee has to struggle for a long time and make strenuous efforts for spiritual rehabilitation if he happens to take even one hearty meal at the house of a person who indulges excessively in evil passions (e.g. carnal pleasures, anger, greed etc.) or earns money through dishonest means, for his mind gets contaminated to such an extent that it becomes quite impossible to control it. Likewise, if one moves for some time in the company of such men as have bad habits and takes even a little interest in their activities, his mind becomes so unsteady and restless that it gives him trouble for months on end. Un-informed and inexperienced persons would laugh at these statements and would remark that they have been extremely exaggerated, but it is not so. Every word of what has been stated above regarding the evil effects of carelessness and negligence in the matters of food, drink, etc. and of association with different persons

is true to the letter; and it has been recorded here on the strength of the practical experience of hundreds of devotees. As a matter of fact, if a little dust settles on a piece of dirty cloth, it produces no striking difference in its external appearance or its cleanliness. In the same way, immoderate indulgence in any thing and carelessness of the kind stated above produces no apparent effect on the minds of those who give free reins to their minds and senses and indulge day and night in worldly pleasures without any restraint. On the other hand, just as a small speck on a piece of white and clean cloth distinctly spoils its appearance and beauty, carelessness and negligence of the type referred to above spoil the purity and disturb the equilibrium of the mind of a person who has attained some internal purification by keeping his mind and senses under control and by awakening and developing his spiritual powers to some extent.

89. Human mind is like the pendulum of a clock. Once disturbed, it continues to be restless and agitated for hours together and this results in a continuous flow of thoughts and feelings of different kinds. As the foremost duty of an aspirant to spiritual realization is to keep his mind free from thoughts and feelings of every kind, every action of his, which gives his mind a shock and sets it in motion, is bound to create for him a situation fraught with difficulties and troubles. Accordingly, the use of food touched or earned by those who indulge in evil habits and so also association with the activities of those who freely indulge in evil habits and tendencies produce great agitation in the mind. That is why the Radhasoami Faith prescribes that an earnest devotee should, as far as possible, content himself with and live within the income earned by honest and fair means[1] and have as little to do with

---

1. Cf. 'तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्' (Tena tyaktena bhuñjīthā mā gṛidhah kasyasviddhanam) i.e. 'therefore enjoy (the things of the world) with a feeling of renunciation and do not covet another's wealth'. Ishōpanishad.

worldly people as possible and that he should control his attention by frequently turning it inwards whenever he has perforce to associate with worldly people in connection with his livelihood. As dust from the atmosphere cannot settle on a piece of cloth which is repeatedly brushed clean, the evil effects of worldly activities and associations cannot last if one frequently turns his attention inwards. It was probably on the principle explained above that in ancient times the Brāhmaṇas of India refused to accept food offered by all and sundry and also avoided associating with all sorts of people.

90. In addition to the instructrons given above, every devotee should also bear in mind that foods and activities that tend to produce indolence or excitement e.g. animal foods and intoxicants and playing cards and game hunting, are injurious for him. Similarly taking too little food, sleeping too long or too little, engaging in unnecessary and exciting physical activities or wasting time in idleness, are all injurious. He should always observe moderation and bear in mind that he should do nothing which may, in any way, disturb the equilibrium of his body and mind.

91. One may, however, enquire how a man living in the world and taking part in the struggle for earning his livelihood could protect himself from the poisonous effects of the unrestrained activities he may have to indulge in. The question is quite justified and proper. However, just as kind Providence has created an antidote for neutralising the poison of a snake and rendering it ineffective, in the same way it has also made suitable arrangment for eliminating or at least weakening the poisonous and evil effects of such activities. As a matter of fact, things touched by Great Souls or Adepts or Persons possessing spirituality of higher order carry with them the effect of their high spirituality, just as things touched by men of evil habits carry with them the injurious effects of their evil habits. And similarly, a devotee's mind gets purified and becomes calm and tranquil during the Divine Service (Satsang) presided over by such Great Souls or Adepts, just

as a man's mind gets restless and polluted in the company of people of evil habits. It is, therefore, stressed in the religion of saints that an earnest devotee should use the Prasad[1] of Great Souls with faith and belief in its efficacy and join their Satsang[2] as often as possible. Whatever time is available to him after his daily duties and routine should all be spent in the meditation of the Supreme Being. If he gets no opportunity to attend the Satsang, he should pass some of his time in the company of devotees spiritually more advanced than himself and read the Holy Books (Bāṇī)[3] of the Saints.

92. Great importance is attached in the Radhasoami Faith to the reading (Pāṭh) of the Bānī of Saints. Every follower of the Radhasoami Faith is therefore advised to find time for reading the Holy Books of the Founder and Leaders of the Faith and also of other Spiritual Leaders and try to intelligently understand their meaning. If they are so read, a special effect is produced on the heart. This literature is generally written in extremely simple language and can be easily understood. Every word of it is full of love for the Supreme Being. Hence, if one reads it with some attention, his

---

1. 'Prasād' (प्रसाद) is the word used for sanctified things, generally though not nccessarily, eatables, and believed to be highly efficacious in helping a devotee in controlling his mind and in his spiritual advancement. It is believed that things used or touched or even seen by Saints become sanctified. In Christianity, the word 'sacramentals' (when used for things) conveys the idea of 'Prasād' to some extent. 2. Satsang (Sat Sang) is association (sang) with Sat i.e. Sat Purush (Supreme Being) or the Satguru (Spiritual Teacher). Generally, it refers to the congregational divine service conducted under the presidentship of the Satguru or some Saint. The organization where arrangements exist for such association with some Spiritual Preceptor or for holding such congregational divine service is also known as 'Satsang'. 3. Bānī (Skt. Vāṇī) is a word used collectively for the poetical and prose literature produced by the Saints in the manner explained in para 93 of the text. In the Religion of Saints, considerable importance is attached to its recital (Pāṭh), particularly of the poetical portion, as an aid to spiritual practices.

mind turns away from the world for the time being and such a tender feeling of love for the Supreme Father is engendered in the mind that the processes of 'Repetition of the Holy Name (Sumiran)' and 'Contemplation of the Holy Form (Dhyān)' start internally without any effort on his part. It is, however, a matter of regret that many people do not properly appreciate the writings (Bānī) of the Saints simply becuase they seem to notice therein errors of etymology and syntax and miss therein the artistic constructions and decorative phraseology which is the life and soul of mundane poetry.

93. It should be noted that Saints and Great Souls do not produce their writings (Bānī) with the object of displaying their learning or adding to the mundane poetical and literary works. They are absolutely free from this kind of desire and in fact from all sorts of worldly desires. The only desire they have or can have in their hearts is to carry out the commands or wishes of their Beloved, the Supreme Father. Accordingly, when it is the pleasure of their Supreme Father that a message be conveyed to the people of the world, they withdraw their attention from all directions and wait with full concentration and expectancy for the Message or the Supreme Commands[1]. At the appropriate moment, their attention is withdrawn more inwards, there is a flash of light at a particular centre in the brain[2], and along with the flash, sometimes the outline of an idea and at others a number of ideas beautifully arranged manifest themselves in the brain. Within just a few moments, those ideas get assimilated in their minds, and they express them orally or in writing without any regard for the rules of etymology and syntax. While expressing themselves orally or in writing, they make absolutely no use of their reason or thinking faculty etc.

---

1. 'Intellectual inaction seems to be the prelude to the intuitive flash'. —'Idealist View of Life' of Radhakrishnan. 2. 'The truth shapes itself from within and leaps forth as a spark from fire.......When the flash occurs, we feel it to be true......The truth is not so much produced as achieved.' Ibid.

Their only desire is to give a faithful and complete expression to the message received by them. In order to ascertain whether the Message has been faithfully and correctly expressed or not, it is not necessary for them, like a copyist, to compare with the original revelation the words or the meaning of the Message as conveyed by them. When the revelation takes place, a special faculty is awakened within them. This faculty remains restless and creates a feeling of uneasiness as long as the revelation has not been faithfully reproduced in words. As soon as the Message has been faithfully transmitted, that faculty produces an exhilarating feeling of joy in their mind and this makes them feel satisfied that the revelation has been correctly transmitted. And as the revelation comes to these Saints and Great Souls generally in their mother tongue, they are able to convey its sense to others without any difficulty. This is why the Bānī of Saints is believed to be intuitional and this is why those, who rely upon grammer and dictionaries for its interpretation, fail to grasp its true meaning. This also explains why the mind and spirit of a devotee are withdrawn inwards when he reads or chants this Bānī with attention.

94. It is a common practice in the Radhasoami fraternity that devotees read the Bānīs of the Saints at their homes every day and if a few devotees are living at one place, they meet together and have the Pāṭh[1] once a week

1. The chanting of religious or mystic poems or peoms of love and devotion for the Supreme Being is called 'Pāṭh'. At the time of Pāṭh, the devotee keeps his attention fixed internally at the spirit-centre or at other higher centres and chants in a low tone, while feeling all the time that he is doing so in the presence of the Supreme Being or the Satguru. When, at the time of Pāṭh, the number of persons is sufficient, the Pāṭh is carried on by three or four persons in chorus and comparatively loudly, while others listen on with their attention fixed inwards. The chanting is generally done unaided by musical instruments. The Pāṭh is a great help in concentrating the attention internally and as such, it is usually resorted to by devotees. The word 'chanting' has been used in the absence of a better word.

or oftener according to their convenience, while at the Central Satsang at Dayalbagh this Pāṭh from the Bānī is done twice daily. At the time of the Pāṭh every one fixes his attention at the seat of the spirit in his body and also directs his attention towards various internal centres, if the poem recited contains a mention of these centres. After some time, the devotee begins to experience great joy on reciting or on listening to the recital of the Bānī in this way and the great exhilaration of spirit that he feels on such occasions baffles all description. Kabir Sahab has said :—

मूरख जन कोई मरम न जाने, सतसँग में अमृत बरसे।

Mūrakh jan kōī maram na jāne, Satsang men amrit barse.

Translation—

Ignorant people do not know the scret;
The Lord showers ambrosia during the Satsang.

95. It is a well-known fact that a man first fixes his thoughts in his mind when he wishes to reduce them to writing. The words by which a thought is expressed are mere symbols which are accepted by the community in general and are in common use. Every book is therefore apparently a mere collection of some symbols, while really it is an expression of the author's thoughts. For this reason, they say that it is one thing to secure a collection of some one's published thoughts in the form of books but quite another to grasp their sense. He alone, whose brain is capable of reproducing thoughts identical with those of the author after reading the words contained in any book, can correctly imbibe the author's thoughts. For this, it is necessary that his brain should be as pure and clear as that of the author himself, for a person with a wrong mentality would, from a study of the author's book, form in his mind ideas entirely different from those of the author. As an example, an extract from the book entitled "Radhasoami Mat Vichār" by Pandit Vishvāmitra, member of the Daulatpur Arya Samaj, is given

below. The learned author, in the course of his wild criticism of the Radhasoami Faith, writes on pages 108 and 109 as follows:—

"These people have picked out a Śabda from Guru Granth Sāhab[1], Mohalla[2] 4, and quote it in condemnation of the Vedas and interpret it as follows:—

सन्त की महिमा वेद न जानहीं, जेता जानहीं तेता विख्यानहीं।
Sant kī mahimā Veda na jānahīn, Jetā jānahīn tetā vikhyānahīn.

Translation—

The Vedas know not the greatness of Saints;
The Vedas state only as much as they know.

THE CRITIC—"I have reproduced several extracts (Bachans) from the same Mohalla 4 and in all of them the Vedas have been highly praised. Hence this interpretation of the above quotation which implies that the Guru Sāhab of the Sikhs has condemned the Vedas, cannot be correct. I have understood the lines quoted above in the sense that the Guru Sāhab, by means of his Holy Bānī, wanted to impart the following instructions:—

Word	*Meaning*
Sant	Nām mātra ke Sant (those who are saints in name only i.e. not real saints).
Kī[3]	Kya (what)?
Mahimā	Pratāp yā Mahātmya (glory or greatness).
Vedan[4] (वेदन)	Vedon kī (of the Vedas).
Jānahīn	Jānen (do know).

1. Name of the Holy Book of the Sikhs. After the 10th 'Guru', there has been no 'Guru' of the Sikhs. Hence they believe that their Holy Book (Holy Granth) is their 'Guru' or Preceptor. They therefore call it 'Guru Granth Sāhab.' 'Sahab' is added for respect. 2. 'Mohallā', a word of the Punjābī language, means a quarter or part i.e. section in a book. 3. 'Kī' means 'of', but in colloquial Punjābī, it means 'what'. 4. The words are two, 'Veda' (वेद) and 'na', (न), i.e. 'the Vedas' and 'do not', but by combining the two wrongly, the word 'Vedan' is made up which would mean 'of the Vedas'.

that is, what do those who are saints in name only i.e. those who are illiterate and wear ochre-coloured robes, know of the greatness of the Vedas ? They narrate only as much as they know."

96. If the interpretation given above is critically examined, one cannot form a very high opinion about the ability and knowledge of the writer. In the first place, this verse is taken from Mohalla 5 and not from Mohalla 4. Swami Dayanandji himself has quoted this verse in 'Satyārtha Prakāṡa' and has referred to Sukhmanī[1], Pauri[2] 7, as its source, and every one knows that the author of the Holy Sukhmanī is the fifth Guru i.e. Guru Arjun Dev[3]. Secondly, there is no reason whatsoever why the followers of the Radhasoami Faith should quote an authority from the Holy Granth in support of any of their beliefs just to satisfy the followers of the Arya Samaj. Thirdly, even Swami Dayanandji has taken this verse as signifying condemnation of the Vedas. (Vide Satyārtha Prakāsa, Hindi, 13th Edition, page 378). Fourthly, the text of the verse as quoted by the learned Pandit is different from the original. The original text runs thus :—

साध की महिमा वेद न जानहिं, जेता सुनें तेता बिख्यानहिं ।

Sādh kī mahimā Veda na jānahin, jetā sunen tetā vikhyānahin.

Note—For the word 'Sādh', the word 'Sant' and for 'Sunen', the word 'jānahīn' has been used by Shri Vishvāmitra.

Fifthly, it is not understood according to what rules have the words 'Sant' and 'Veda na' (two separate words) been

1. 'Sukhmanī' is a book by Guru Arjun Dev Sahab. It contains 24 'ashṭapadīs' ('Ashṭapadi' means eight pads or poems). Literally, the word 'Sukhmanī' means 'peace of mind.' This composition is repeated by Sikhs every morning after Japjī. 2. In the Holy Granth, a 'Paurī' is a stanza of five lines. 3. Guru Arjun Dev, Fifth Guru of the Sikhs, was born in 1563, became Guru in 1581 and passed away in 1606 A.D. It was in the time of Guru Arjun Dev Sahab that the Ādi Granth was first dictated.

interpreted respectively as 'Nām mātr ke Sant' (i.e. saints in name only) and as 'Vedan' (i.e. Vedon kī or 'of the Vedas'). Sixthly, if the interpretation put on this verse is the same as the learned Pandit has invented, one would like to know how he would interpret the word 'Sādh' in the verses next following it. Would he interpret the word 'Sādh' simply as 'saints in name only' or 'illiterate persons wearing ochre-coloured clothes'? The verses referred to are quoted below:—

साध की उपमा तिहु गुन ते दूर साध की उपमा रही भरपूर (१)
साध की सोभा का नाहीं अन्त साध की सोभा सदा बेअन्त (२)
साध की सोभा ऊच ते ऊची साध की सोभा मूच ते मूची (३)
साध की सोभा साध बन आई नानक साध प्रभ भेद न भाई (४)

Sādh kī upamā tih gun te dūr Sādh kī upamā rahī bharpūr. (1)
Sādh kī sobhā kā nāhīn ant Sādh kī sobhā sadā be-ant. (2)
Sādh kī sobhā ūch te ūchī Sādh kī sobhā mūch te mūchī. (3)
Sādh kī sobhā sādh ban āyee Nānak Sādh prabh bhed na bhāī. (4)

Translation—

The praise of a Sādh goes beyond the region of three guṇas and it fills the entire universe completely. (1)

The splendour and glory of a Sādh are unlimited and they are always and eternally infinite. (2)

The glory of a Sādh is higher than the highest and it is greater than the greatest. (3)

The glory and greatness of a Sādh can be described only by a Sādh and by none else. Guru Nanak Sahab says that there is no difference between a Sādh and the Creator himself. (4)

If according to Pandit Vishvāmitra, the word Sādh means a hypocrite and a fakir in name only, it would follow from the above verses that Guru Arjun Dev wished us to believe that —

'there is nothing equal to or even similar to a hypocritical Sādh within the range of the three guṇas (qualities of Prakṛiti) i.e. the whole physical creation, (1)

his splendour and excellence are unlimited and always and eternally so, (2)

his glory is highest of the high, (3)

and his greatness can be described by the Sādh himself and by none else, and there is no difference, according to Pandit Vishvāmitra, between a Sādh (i.e. 'a hypocrite Sādh') and Prabh[1] (i.e. the Supreme Being). (4)

No, surely this can never be the meaning of Guru Arjun Dev. It is simply preposterous. In the verse under discussion, as also in the whole of the Ashṭapadī[2], the word 'Sādh' means a true Sādh. In the terminology of saints, a Sādh is that Great Soul who has gained access to the top sphere of Brahmāṇḍa, i.e. the sphere of Sunn. This sphere is beyond the domain of the three attributes or Guṇas[3] and as the Vedas have revealed the secrets only of that part of the creation which is dominated by the three guṇas, it has been stated in the verses that the Vedas have no knowledge of the glory of the true Sādh. Guru Arjun Dev Sahab did not make this observation in condemnation of the Vedas; his only intention was to signify the great glory of a true Sādh. In other words, the Guru Sahab had no wish to cast a reflection on the Vedas through these verses, his intention being only to emphasize the unboundeed glory of a Sādh. For example, when we say that the face of a certain child is more beautiful than the moon, the intention is not to disparage the moon but only to praise the child's beauty. In the same way, Guru Sahib has, in the verse in question and also in the whole of the Ashṭapadī, described the glory of a true Sādh, and to convey the idea of his greatness correctly, has given him, at the end of the Ashṭapadī, a status equal to that of the Parabrahma. And as a matter of fact, "Nanak Sādh Prabh bhed na bhāī" (Nanak says, O' brother! there is no difference

1. Correct Sanskrit form is 'Prabhu'. 2. 'Ashṭapadī' contains eight 'pads' or stanzas. Each stanza has ten lines. 3. Gūṇas are three—Sattva, Rajas, Tamas and the creation upto the region of Brahma is controlled by them. See also note 1 on page 3.

between a Sādh and the Creator) is but another version of the statement occurring in the Upanishads, viz 'ब्रह्मविद् ब्रह्मैव भवति'[1] ('Brahmavid Brahmaiva Bhavati') i.e. 'He who has realized the Brahma is himself the Brahma' and similarly the first two verses of the Ashṭapadī are but a translation of Ślokas[2] 45 and 46 of Chapter II of the Bhagawad Gītā.

97. Question—There can be no objection to what has been said about food, drinks etc. It is however generally said that the leaders of the Radhasoami Faith used to smoke and also chew betel leaves, and among the followers of the Faith it is a general practice to eat the leavings from the Guru's dishes. Our leader, Swami Dayanandji, used to abstain from all such things, while every one has a natural repugnance to the leavings of a dish.

Answer—The use of betel leaves is regarded as something strange in the Punjab, while in many other parts of India e.g. Bengal, Madras, Gujerat and the United Provinces (now Uttar Pradesh) betel leaves are in every-day use and almost every one chews betel leaves freely, so much so, that the first thing offered to a guest is the betel leaf. Moreover, the chewing of betel leaves produces no injurious effect on the heart, the mind or the health of a man. Similarly it is the Sikh brothers alone who generally have an abhorrence for smoking and on a careful observation of facts it will be found that a major portion of the world's population either smokes or takes tobacco in some form or other. I have

1. See note 1 on page 60.
2. The English translation of the two ślōkas is given below—

"O, Arjun, Vedas deal with matters pertaining to three guṇas, while you should go beyond the three guṇas. You should be free from the dvandvas (pairs of opposites), be of goodness-mood, indifferent to wealth and worldly prosperity and self-possessed. (45)

"For a true God-realised man, the significance and importance of the Vedas is not greater than that of a well situated in a place where there is water on all sides." (46)

myself a natural repugnance for both smoking and chewing betel leaves and the residents of Dayalbagh and other Satsangis have, at my suggestion, given up smoking since considerable time past. The chewing of betel leaves or smoking is however no sin. Swami Dayanandji himself used these things for a long time. It is recorded on page 894 of Swamiji's Biography by Mahaśaya Lakshaman, a preacher of Arya Samaj, that Swamiji used to chew a betel leaf after meals, and on page 53 it is written that for some time Swamiji used also to take Bhang[1] as a beverage (an intoxicating drink made from hemp leaves). Further, it is recorded on page 509 that while Swami Dayanandji was encamping at Tālāb Rāi Mela Ram in Lahore, Pandit Tej Bhan went to him one day and told him that there was a talk about Swamiji before Rāi Mūl Singh, Minister of Raja Harbans Singh, when the Minister remarked that Swami Dayanandji could not be a true Swami (religious teacher) as he was smoking all day long. At that time Pandit Behari Lal, an employee of the Lahore Mahesh Aushaḍhālaya, was present there. Thereupon, Swamiji similingly remarked that it was really surprising that he had forfeited his status of a 'Swami' only because he used to smoke.

Swamiji's reply is so clear and appropriate that it requires no comment. Smoking or chewing of betel leaves does not detract from the greatness or spirituality of any great soul. As regards the charge of eating the leavings, it is a false accusation and nothing else. Satsangis have as much hatred for the leavings as anybody else has or can have. However, as the Satguru occupies a special position in the Radhasoami Faith, the articles used by him are regarded as sanctified and this is nothing new.

98. In Chapter (Kānd)[2] 1, Section (Kandikā) 3, of the

---

1. Also in the Autobiography of Swami Dayanandji (published by Pt. Bhagwad Datt) there is mention on page 39 of his habit of taking 'bhang' i.e. drink prepared from hemp leaves. 2. 'Kānd' literally means the portion of the stalk of a plant from joint to joint. Kandikā means smaller section.

Pāraskara Gṛihya Sūtras[1], where the customs of Argha[2] and Madhuparka[3] have been described, it is recorded—"The uchchishṭa[4] (leavings in the pot after one has eaten from it) of Madhuparka should be given to the son and the student seated on the northern side". (Sūtra 22). Also in the 13th Chapter (Kand) of 'Āpastambīya[5] Gṛihya Sūtras,' it is written that a venerable religious teacher or any other revered person should first lick the Madhuparka himself three times and give whatever is left over in the pot to some dear friend or brother who has properly performed the Samāvartana[6] (i.e. has returned after having systematically completed his education in the Gurukul) and if any of it is again left over, he should give that also to his disciple etc. who has similarly returned after having completed his studies in the Gurukul, and they also should lick it in accordance with the prescribed manner." It is evident from the above reference* that it has been a custom in India since ancient times that the articles used by the Guru are not regarded as unclean leavings and are not thrown away, but are treated with due reverence. This subject will be further discussed in detail in Part II of this book.

* Similar instructions regarding 'Madhuparka' are recorded in Mānava Gṛihya Sūtras. In the 9th Chapter of that book, it has been stated that the Śāstras have recognised six persons as worthy of being honoured by being

---

1. Sūtra literature is mainly of two kinds—(1) Śrauta Sūtras which contain concise rules for performance of Vedic sacrifices. They include Kalpa Sūtras. (2) Gṛihya Sūtras which deal with domestic rites and ceremonies e.g. those connected with births, marriages etc. Pāraskara Gṛihya Sūtras are those written by the sage Pāraskara. 2. 'Argha' means respectful reception of a guest by offering him (on his arrival) rice, flowers, dūrvā grass or even only water. 3. 'Madhuparka' is a mixture of honey, curd and clarified butter, used for being offered to respected visitors on their arrival. 4. From Sanskrit root 'उच् छिष्' 'to leave as a remainder.' Remnants of food, water etc. or of sacrifices. 5. आपस्तम्बीय (Āpastambīya) means 'written by the sage 'Āpastamba.' 6. A ceremony performed at home, when a student returned home after completing his studies at the Gurukul.

offered 'Madhuparka.' First, the priest, secondly, the teacher of the Vedas, thirdly, the son-in-law, fourthly, the Rājā (King), fifthly, Snātaka or the graduate who has completed the period of his celebacy and sixthly, the father-in-law. This ceremony is performed by putting some honey and curd into a dish made of bell-metal and offering it to the respected person. He chants the prescribed Mantras, then puts his finger into the Madhuparka, sprinkles it in all the four directions, then he mixes the honey and the curd together with the Anāmikā finger of the right hand (the finger which stands fourth from the thumb and on which people wear the ring) and after chanting a Mantra, he licks the Madhupark three times in small quantities, drinks a little water and then gives the remaining Madhuparka to some younger relative, a student or a brother and the latter licks it. (See pages 17 to 19 of Mānava Gṛihya Sūtras, translated by Pandit Bhim Sen Śarma, published in the year 1905).

XII

RADHASOAMI SATSANG

99. From what has been said about the teachings of the Radhasoami Faith in the preceding pages, it will be seen that this Faith lays special emphasis on three fundamental truths:—

(i) There is a Supreme Being Who is the Creator, Sustainer and the Lord of the Universe;

(ii) The spirit, soul or Ātman is an emanation from the same Supreme Being;

(iii) The spirit or soul is immortal, i.e. it continues to exist even after the death of the body.

When once a man has accepted these principles, it becomes incumbent upon him to cease to regard himself as a mere bundle of bones, flesh and skin and worldly desires, and to make an effort to free himself from the thraldom of body and mind and to acquire everlasting life of real freedom. A true believer in the above principles makes such a mentality the ideal of his life and chalks out a programme for himself

accordingly. He then follows that programme and thus, while leading a reasonably enjoyable life, makes progress towards the achievement of the ideal. As he begins to understand the real nature of the world, he ceases to have any attachment for it and when he gains experiences of higher spiritual planes through the performance of devotional practices, deep and abiding affection for religion and for the religious institution which conferred on him these blessings takes root in his heart. And finally, when he comes to realize that the Supreme Being is the Creator and Sustainer of the Universe and that all creatures are emanations from Him, he begins to look upon all of them as his brethren. He therefore avoids doing harm to any one as far as possible and always wishes every one well.

100. He rises early in the morning and, after attending to the calls of nature, performs his devotional practices. During the day, he performs his duties pertaining to his livelihood and household affairs and after finishing the day's work, he again engages himself in the contemplation of the Lord. Knowing that desires for worldly pleasures and luxuries and pomp and glory, are injurious to him, he abstains from them and as he is aware of the mischief caused by the mind and the physical senses, he always keeps them under strict control. Whenever he happens to commit any indiscretion through mistake or negligence, or as a result of his old Samskāras or due to bad society or associations, he repents sincerely with all his heart, prays to the Supreme Father for pardon and takes greater care in future. When adverse conditions and situations develop in the course of his life, he never loses heart and relying entirely on the Grace and Protection of the Supreme Father, makes his best efforts and, leaving the result to His Will, remains unconcerned thereafter.

101. He is well aware of the blessings of an honestly-earned income and as such, not only does he remain satisfied with what he earns by the sweat of his brow but also spends a portion of it in the service of the Lord. As he is not fond of

rich dishes and fashionable and gaudy clothes, he remains fully satisfied with his modest income. As he abstains from injurious things, such as liquor, meat etc., and also does not indulge in evil tendencies and activities of the mind, his requirements are limited and his worries are but few, if any. And when feelings of love for the Satguru and the Supreme Being develop within him, he remains cheerful and full of joy.

102. He attaches great value to Paramārtha (i.e. to the attainment of the Highest Object of life) and as he correctly understands the true significance of religious teachings, he has great and sincere respect for every religious teacher and his teachings; and as he regards every religious man, to whatever faith he may belong, as a sincere devotee of his own Beloved Lord, he holds him dearer than himself. Knowing that nobody can correctly grasp the teachings of true religion and properly appreciate them, as long as his Samskāras do not permit him or his spirit is not awakened to a certain extent, he does not engage himself in debates and discussions with people in general. As he realizes that all human beings are children of the One and the same Supreme Father and that the Supreme Father has ordained the welfare of all mankind, he does not like to interfere with or intervene in the activities of any person. Of course, if any one approaches him as a seeker after Truth, he cheerfully answers the questions put to him and tries to explain to the seeker whatever he knows.

103. The Radhasoami Satsang is the name of a Society in which the believers in the teachings of the Radhasoami Faith and those who act according to those teachings work together in a co-operative manner. It is necessary for every candidate desirous of joining the Society that he should accept these teachings and act upon the principles of the Faith.

104. This Society was founded in January 1861 by Param Guru Soamiji Maharaj, Who was the first Revered Leader of the Radhasoami Faith and Who is believed by His devotees to be the incarnation of the Supreme Being,

Merciful Radhasoami. He was then 43 years old. According to the custom of those days, He studied Persian, Arabic and Sanskrit languages and soon gained proficiency in the branches of learning then generally studied in those languages. As usual with every new movement, the progress of the Satsang was very slow in the beginning. Idolatry, old beliefs and outward ceremonies occupied a prominent place in the life of the people in those days. Educated people were generally ardent followers of the Navin Vedanta[1] philosophy. However, inspite of all these obstacles, the message of Merciful Radhasoami continued to spread steadily and the foundations of the Radhasoami Satsang were well and truly laid with the result that the followers of the Radhasoami Faith are now found in every part of India and the progress of the Radhasoami Satsang has become a thorn in the side of a few narrow-minded people. After the departure of Param Guru Soamiji Maharaj in June 1878, Param Guru Huzur Maharaj became the second Revered Leader of the Radhasoami Faith and after Him, the reins of the Satsang movement passed on to Param Guru Maharaj Sahab in December 1898. In His time the headquarters of the Satsang were first transferred from Agra to Allahabad and later on to His home city of Banaras. As the number of the followers of the Radhasoami Faith had considerably increased, an Administrative Council and a Trust were brought into existence in order to look after the affairs of the Satsang and supervise its property and branches. After the departure of Param Guru Maharaj Sahab in October 1907, the headquarters of the Satsang were moved to Murar, a town in the province of Bihar, as Param Guru Sarkar Sahab, who succeeded as the fourth Revered Leader, was a resident of that place. During His time, the Satsang movement made extraordinary and unexpected progress and the Holy Message of Merciful Radhasoami spread to every part of the country. In

---

1. 'Navīn Vedānta' is the name given to the 'Vedānta movement' as preached by Paramhamsa Ramkrishna and Swami Vivekānanda.

order to organize the members of the Radhasoami Community and to consolidate arrangements for carrying on its affairs, the Radhasoami Satsang Sabha was established in March 1910, and detailed and complete rules were framed for accounts and other matters. Param Guru Sarkar Sahab departed from this world in December 1913. Some months after this (i.e. in January 1915) the foundation of Dayalbagh was laid[1] and at long last the headquarters of the Satsang were established on a permanent basis at Dayalbagh. At present (1934) the followers of the Radhasoami Faith number over one lac and the branches of the Satsang number 292[2].

105. The Radhasoami Satsang Sabha is a formally registered Association. It has 47 members who are representatives of the Satsangis living in the various provinces of the country. There is an Executive Committee, consisting of 9 members which looks after all the affairs of the Sabha and supervises all its institutions. All matters are decided in the meetings of the Sabha and its Executive Committee by majority of votes. The Constitution and Bye-laws of the Sabha have been published in the form of a pamphlet, a copy of which is issued to any one on application to the Secretary of the Sabha. Meetings of the Sabha are held twice a year during the Easter and Christmas holidays, while the Executive Committee holds its meetings every month. In addition to other important matters, the annual budget is presented to the Sabha at its annual meeting and after it has been passed, the next year's work is carried on according to budget provisions under the supervision of the Executive Committee. The resolutions of the meetings of the Sabha and the Executive Committee are regularly recorded in separate minute books.

106. The Sabha has founded several charitable institutions for the benefit of the Satsang public. Although the entire expenditure on these institutions is met out of the funds

---

1. By His Holiness Sahabji Maharaj, the author of this book.
2. The number of the Branch Satsangs now is 508.

of the Sabha, and with the exception of the Government, no donations or grants are accepted or help taken from any non-member, the doors of these institutions are open to all without any distinction of religion, caste, creed, or nationality. Accordingly, hundreds of non-Satsangis are reading in the Colleges and working in the factories of Dayalbagh. Residents of the neighbouring villages are receiving medical aid from the Dayalbagh hospital without payment of any fee and medicines from the dispensary free of cost.

The Sabha runs (1934) the following institutions:—

(1) An Intermediate College[1] and a High School.
(2) A Girls' High School[2].
(3) A Technical College[3]. It admits students who have passed High School Examination and imparts instruction in Mechanical, Electrical and Automobile Engineering.
(4) The Model Industries[4], consisting of 3 departments:

---

1. The Intermediate College for Boys, which then (1934) had Arts and Science courses, is now a Degree College with Science and Commerce courses upto Degree standard and Agriculture upto Intermediate. In addition, Education and Law courses upto Degree standard have also been added. The College is affiliated to Agra University for these. 2. In place of the Girls' High School, there is now an Intermediate College and a Womens' Training College, which provides courses in Arts and Education upto Degree standard and is affiliated to the Agra University, has further been established. 3. Similarly on the technical side, a new Engineering College has been established for B.Sc. degree of the Agra University in Mechanical and Electrical Engineering. 4. The Leather Goods Factory is now a separate unit and is housed in a spacious building constructed for it in 1941. Another Factory, 'Everyday Footwear Factory' for manufacturing shoes etc., was also added and has been housed in a separate building. A Hosiery Factory was also established as a separate institution in 1938 and is working since then. A factory for manufacturing soaps, oils and other toilet goods, known as the Dayalbagh Chemical Works, was also established. There is a Spinning and Weaving Mills at Amritsar in the Punjab and there are a Leather Factory and one Ink Factory in the Andhra State and a Button Factory in Bihar.

(a) A General Factory, which manufactures electric and hardware goods; (b) a Leather Goods Factory; and (c) a Textile Factory.

(5) A Leather Working School. It imparts training to students in manufacture of leather goods.

(6) A Dairy[1]. It carries on experiments with cattle drawn from Montgomery, Rohtak, Hissar, Hansi, America and Australia. It is said that there is no other Dairy like this in the whole of India.

(7) Saran Ashram. This is a Hospital of fairly large size[2]. It includes an orphanage for parentless Satsangi children.

(8) A Tannery[3]. This is a new factory very recently started.

(9) The Timarni High School. This School has been opened at Timarni, in the Central Provinces[4] for the benefit of students of Timarni and Rajaborari.

(10) Rahatgaon Hospital. The building for this Hospital was constructed by the Sabha and handed over to the Government Medical Department of the Province. Rahatgaon is situated at a distance of 9 miles from Timarni and 18 miles from Rajaborari. Thousands of poor hillmen are benefitted by this Hospital.

---

1. An Agriculture Farm of about 1200 acres of land has also since come into existence and produces cereals (wheat etc.), vegetables, sugarcane, groundnuts etc. etc. To this is also attached a Cold Storage for preservation of agricultural produce and also seed etc. The work on the farm is done both mechanically and also by means of manual labour, most of which is done by residents of the Colony in their spare hours. 2. There are also charitable dispensaries which treat patients and supply Homoeopathic, Ayurvedic and Unani medicines free of charge. An Ayurvedic Pharmacy which manufactures Ayurvedic medicines has also been established. 3. There are two Tanneries now, one for manufacturing bark leather and the other, for chrome leather. 4. Now Madhya Pradesh A Leather Tanning School is being run at Nagpur in the same State since 1945.

Note—For a detailed account of Sabha's institutions[1] the English pamphlet entitled "Dayalbagh" may be perused.

107. The annual expenditure of the Sabha comes to between 8 and 9 lacs of rupees. Hundreds of Satsangis are working in Sabha's institutions on modest wages or subsistence allowances and scores of the devotees are working without any remuneration. May Radhasoami Dayal be graciously pleased to grant us resources enough to enable us to render service to His beloved children to our heart's content! We know full well that man was not born simply to satisfy his hunger, beget children and then pass away. We also know that the Supreme Being does not stand in need of any one's services. Can any one possibly render any service to Him, Who is the Father, the Mother and the Sustainer of the entire Universe! It is only through the service of His devotees that man can earn His pleasure and grace. Hence, any one who loves the Supreme Being, be he a Satsangi or a non-Satsangi, a Hindu or a Muslim, a Christian or a Jain, is dearer to us than our lives and service rendered to him is, in our opinion, the service of the Supreme Being Himself.

108. Every one who reads the account of the Radhasoami Satsang must come to the conclusion that here is a Society of peace-loving people who lead their lives without caring or wishing for worldly position and dignity and regard devotion to and worship of the Supreme Being and service to humanity as their prime duty and by their personal example teach others the qualities of devotion, hero-worship and self-reliance and by practical performance of spiritual exercises, show them the way leading to the highest stage of Divine Love. This is the reason why the Message of Merciful Radhasoami is spreading these days so speedily and the residents of all the provinces and states of India are joining the Satsang in

1. In addition to the institutions mentioned above, about a dozen small schools and about the same number of charitable dispensaries are also working in different states.

large numbers. On observing this progress of the Satsang, some of our kind friends, who happen to have a narrow out-look, are boiling with rage. However, as the Satsang movement is founded on the basis of honest practical life, it stands in no danger whatsoever from any one's opposition or hostility. Had the foundations of the Satsang movement been laid on mere theoretical or verbal professions, and instructions and teachings were given orally without practical application thereof in life, the Satsang Community, after lapse of some time, might probably have been overcome by the forces of mind and matter or, intoxicated and puffed-up at the progress of the Satsang, might have deviated from the right path. But the position is different. As has already been stated, the Satsang movment was founded initially on the basis of practical work and even at present, special emphasis is laid in the Satsang on this aspect and it shall continue to be so in future as well. All the Revered Leaders of the Radhsoami Faith have, by their own fine example, taught the members of the Community the lesson of leading a practical life. There is every hope that the lesson so learnt shall not be easily forgotten and if through Grace the present progress in the propagation of the teachings of the Satsang is maintained, it is not impossible that in a very few years all those critics who are at present using harsh and abusive language, may turn into admirers of Merciful Radhasoami.

109. While these lines were being written, a brother put up before us a book entitled "Ram Kirishna, His Life and Sayings" by Max Muller and requested that an extract of the account of Param Guru Huzur Maharaj, the second Revered Leader of our Faith, given on pages 20 to 23 of that book, be added at this place. The account runs as follows :—

"Rai Shaligram Saheb Bahadur, who is now about seventy years of age, has spent a very active and useful life as an official in the Post Office, where he rose to be Postmaster-General of the North-Western Provinces. It seems that the

horrors of the mutiny[1] in 1857 made a deep impression on his mind. He saw thousands of men, women, and children butchered before his eyes, the rich reduced to poverty, the poor raised to unexpected and undeserved wealth, so that the idea of the world's impermanent and transient nature took complete possession of him and estranged him from all that had formerly enlisted his intetest and occupied his energies. From his very youth, however, his mind had been filled with religious and philosophical questions, and he is said to have devoted much time from his youth onward through all the years of his official life to the study of the Sacred Scriptures. No wonder therefore that after witnessing the horrors of the mutiny and its suppression, he should have wished to flee from this den of misery and to get happiness unalloyed and permanent where alone it could be found. He went to consult several Samnyāsins[2] and Yogins[3], but they could not help him. At last one of his colleagues at the Post Office recommended his elder brother as a spiritual guide who could be trusted. For two years he attended his lectures, compared his teaching with that of the Upanishads and other holy writings, and then became his devoted pupil or Chelā[4]. During his stay at Agra he allowed no one else to serve his master. He used to grind the flour for him, to cook his meals, and feed him with his own hands. Every morning he could be seen carrying a pitcher of pure water on his head for the Guru to bathe in, which he fetched from a place two miles distant. His monthly salary also was handed over to the Saint, who used it for the support of his pupil's wife and children, and spent the rest in charity. All his home affairs were superintended by his Guru and this was done in spite of the opposition of his castemen who were Kāyasthas[5], and did not approve of one of their caste cooking the Saint's food and eating from his dishes, because the Saint was a member of another caste, that of the Khatris[5]. After some

1. First War of Indian Independence in 1857. 2. People who renounce the world and go preaching from place to place. 3. Those who perform the Yōga practice. 4. Disciple. 5. A caste among Hindus.

time the pupil wished to retire from the postal service, but the Saint would not allow it. When he was appointed Postmaster-General of the North-West Province, he fell on his knees before the Saint and begged his permission to retire and enter soul and body into the true spiritual life, but the Saint once more refused, saying that the discharge of his official duties would in no way interfere with his spiritual progress. Accordingly he left Agra, and for many years held his new post at Allahabad, as it is said, with great success, having introduced many reforms and useful changes in the Postal Department.

"It was not till the death of his Guru in 1878 that the Postmaster-General felt himself free and justisfed in leaving the service. He then became a Guru himself, and imparted spiritual instruction to those who came to seek for his help"[1].

---

1. The account does not end here but contains the following few lines more :—

"Often those who came to listen to him were so inspired by his teaching that they renounced the world and began to lead the life of Samnyāsins, so that it became a general belief that whoever went to Rai Shaligram would forsake his family and become an ascetic. Nay, it was said that no one could even look at the lamp burning on the upper storey of his house without being influenced to renounce the world, to forsake his relations, and thus to become useless to the community at large. When last heard of, the old man was still alive, his house besieged every day by large numbers of persons, both male and female, who flock there from different parts of the country. He holds five meetings day and night for the purpose of imparting religious instruction, so that he has hardly more than two hours left for sleep. Everybody is welcome, and no distinction is made between Brāhmaṇa and Sūdra, rich and poor, good and bad. The people are convinced that he can work miracles, but he himself regards such things as unbecoming, and below his dignity. It is said that the late Doctor Makund Lal, Assistant Surgeon to the Viceroy*, was in the habit of sending to him patients who had made themselves senseless by excessive practice of Prāṇāyāma, restraint of the breath, and that by a mere look he brought them back to their senses, and taught them that this practice was of little good, and in many cases injurious".

*Before 1947, the Viceroy was the highest British Officer in India.

XIII

RELIGIOUS MOVEMENTS AND RADHASOAMI FAITH

110. There was a time when the position of man in the world was like that of a new-born child. He did not know much about his intellectual and spiritual faculties nor was he at all acquainted with the laws of nature. He was completely at the mercy of the forces of nature and finding no harmony between his desires and the ways of Providence, he felt extremely distressed at his utter helplessness. He felt his condition in this world was like that of a boat with its rudder broken and sails torn asunder and being tossed about by the waves of the sea. Then came a period when religious leaders appeared in the world and religious teaching began to be imparted. Man received great consolation from the mysterious philosophy of religion and its promise of happiness in future lives and recognizing religion as his true friend, he chose to pass his life in its company. Religion too, on its part, left no stone unturned in relieving his sorrows and sufferings and encouraging him in every way. Various forms of worship were introduced and several schools of philosophy came into existence. Emboldened by the teachings of religion, man's mind devised plans for controlling the forces of nature and obtaining ascendancy over its laws. Investigation began to be made in connection with everyday occurrences like life and death, heat and cold, light and darkness, etc. and many secrets about the earth, moon, sun and stars were discovered by him. Man began to feel that he had to play a major and very important part in the economy of creation. As all these blessings had been received by man through his association with Religion and with its help, he naturally attached great importance to Religion, so much so, that in the hope of protecting himself against the vagaries of nature and the violence

of its forces, he erected an iron wall around himself in the form of rituals and ceremonies. Whenever there was no rain or there was too much of it, Religion was approached for help and when some disease or epidemic broke out, Religion was invoked in prayer. And again it was Religion whose protection was sought at the time of the sowing, the ripening and the harvesting of crops, and so also at the birth of a child, at his becoming major and on his death. The sixteen Samskāras[1] of the Hindus and the various forms of worship and sacrifices (Yajñas) enjoined by the Vedas, the Brāhmaṇas[2] and other Śāstras[3] bear testimony to the above. The natural result of the great importance thus acquired by Religion was that its custodians i.e. the Rishis[4] and Pandits[5], etc. began to be treated with very great respect and consideration and gradually it came to be believed that religion is very dear to God, who could be pleased only by the performance of rituals and ceremonies. Sages of those days also emphasized that the misfortunes that befell men were all due to the infringement of some religious law or rule and that the help of Religion was necessary and indispensable to make life enjoyable and for acquiring control over the forces of nature. It was thus that Religion reigned supreme in the world for a very long time and the entire population of the world cheerfully and with greatest reverence continued to pay homage to Religion and its custodians.

111. It is however to be admitted with regret that the high position and authority of Religion were not always put to legitimate and proper use in those days. Narrow-minded and

---

1. 'Samskāras' are sacred or sanctifying ceremonies which purify man from the taint of sin and lead to his re-generation. These include ceremonies performed form the time of the conception of a child to those performed at his death. The word is used in quite a different sense also, for which see note 2 on page 9. 2. See note 1 on page 40. 3. The word 'Śāstra' is used to signify any religious treatise or sacred book of the Hindus and also any work containing commandments to be followed by men. 4. See note 1 on page 93. 5. Learned men.

stupid people swayed by religious fanaticism and worldly-minded greedy persons under the cloak of religion subjected innocent people to all kinds of injustice and tyranny. If any one ever dared to show even a little independence of thought, these monopolists of religion had him beheaded or flayed alive. Several greedy kings, moved by lust for wealth, excited the people of their countries to a high pitch of religious frenzy and made repeated invasions of India and one shudders to think of the great suffering and oppression which the Indians had then to put up with. At the same time, history also bears testimony to the fact that thusands of ardent self-sacrificing devotees of religion most cheerfully bore their misfortunes and sufferings in the cause of the propagation and protection of religion and performed such glorious deeds that at the very thought of them, one feels compelled to admire and praise them.

112. Of course, all this refers to the past. Today, however, we observe that religion is given a bad name everywhere and people openly declare that they need neither God nor religion. People think of the wrongs and tyranny perpetrated by the worshippers of mammon and wrongly curse religion and hate the adherents of religious principles. Research scholars of ancient religion are of opinion that in ancient times the worship of the goddess 'Śakti'[1] was prevalent in India, after that the Yājñikas[2] i.e. believers in sacrifices and rituals had their day, then came the age of the Upanishads and thereafter the writers of Darśanas[3], i.e. religious philosophers, held the field. This was folllowed by an age when the teachings of the

1. 'Śakti' is the name originally given to the creative power of Brahma i.e. Māyā. Subsequently Śakti was associated with the three gods, Brahmā, Vishṇu and Śiva as well (and named Sarasvatī, Lakshmī and Pārvatī respectively) and thereafter Śakti and Pārvatī became synonyms. It is as Pārvatī that the worship of Śakti has been most popular. Śakti has other names as well, e.g. Ādyā (existing from the beginning), Kālī (perhaps as Śakti or power of Kāl), Mahākālī, Durgā etc. 2. Those who performed sacrifices or 'Yajñas'. 3. See note 3 on page 70.

Bhāgwat Purāṇa[1] and other Purāṇas[2] were given utmost importance. After that Jainism and Buddhism became the predominant religions and at last, after the advent of Kabir Sahab and Nanak Sahab and other Saints, sacrifices and rituals etc. were replaced by devotional practices which became very popular. History bears testimony to the fact that there were selfish and greedy people in all ages and in all countries. Whenever these people of ill-luck and evil intentions saw that they could gain their worldly objects by exploiting religion, they at once assumed its garb and in order to secure their selfish ends, these wretched people adopted various crafty methods during the period of every religious movement according as the occasion demanded. They freely made interpolations into the lofty philosophy of the Vedic sacrifices, the pure teachings of the Upanishads, the highly useful investigations of the great Philosophers, the soul-stirring message of the Gitā[3] and the unrivalled spiritual teachings of the saints and misled common people from the right path. As science is very popular now-a-days and millions of people, due to spread of education, are now able to discriminate between what is good for them and what is bad and also between knowledge and ignorance, it is therefore quite natural that the interpolations made by these selfish and greedy people in religious teachings should come to light and produce in the general public a feeling of revulsion and hatred for religion. Partly on this account, partly because the people fail to understand the true import of the teachings of true religious leaders as they are not available in easily intelligible form or in popular languages and also partly due to the fact that a number of functions which had no connection whatsoever with religion and which had formerly been, without ryhme or reason, brought within the domain of religion, e.g. help during sickness, epidemics and wars and provision for irrigation of fields etc. have now been taken

1. For Bhāgwat Purāṇa, see note 4 on page 59. 2. See note 2 on page 59. 3. i.e. Bhagwad Gītā. Also see note 1 on page 15.

over by different departments of science, the present-day world has become indifferent to religion. Religion (the old friend of man) finding itself in this sad plight exclaims—"It is very much to be wished for that some one may wipe the dust off my face so that the world might see my real form and on learning the truth man might change his angle of vision and modify his ideas suitably and thus make his life more useful and happier".

113. When on embracing the Radhasoami Faith I came to understand the real teachings of true Religion and discovered a close resemblance between the good points of the Radhasoami Faith and the real teachings of other religions of the world, I was overjoyed. I felt more and more convinced that true religion neither contradicts any old religious teaching, nor does it show disrespect to any religious leader. I felt that the whole world is a large family and all human beings are entitled to receive Divine Grace. Difference in the ideas of the people is due to the difference in their Samskāras[1], but inspite of all this every one is progressing and moving forward. Ordinary officers in the world compel obedience to their orders. How can it then be possible that the object with which the Supreme Being brought the creation into existence should remain unfulfilled ! As the Supreme Being is the Fountain-head of Mercy, the purpose or object of creation can be nothing but Supreme Mercy, and this Supreme Mercy can be nothing else but the betterment of Jīvas[2] or spirit-entities. I therefore felt convinced that if the Supreme Being has really created the world for the welfare of the spirit-entities, all the Jīvas shall necessarily have to move on in that direction. Moreover, experience has shown that all the Jīvas do not possess equal

---

1. See note 2 on page 9. Saṁskāras of previous lives remain piled up and produce fresh cravings and desires, fulfilment of desires leads to attachment and this again generates a fresh longing for rebirth. The 'Samskāras' control all actions (thought, word and deed) and lead to rebirth as long as they are not rooted out. 2. See note 6 on page 45 and note 1 on page 72.

ability to understand religion and derive benefit therefrom. For instance, some people are incapable of believing in the existence of the Supreme Being, some others of distinguishing between mind and spirit, while there are others who are incapable of performing spiritual practices. It is therefore but natural that their points of view as regards religion should be different. Of course, the merciful laws of the Supreme Being shall make proper arrangements for removing these deficiencies, but this will take some time. While these thoughts were passing in my mind, Merciful Radhasoami advised me—'If there is a person who is sincerely engaged in religious activity of any kind, he must not be interfered with. If he is worshipping the Supreme Being in the form of an idol made of stone or metal, let him do so. By explaining to him your spiritual knowledge, you cannot persuade him to accept your views, for most probably he does not possess the requisite ability. If you exercise pressure, he may get impressed by what you say but the only likely result will be that he may become lukewarm in the performance of his present religious activities'.[1] This conviction went deep into my mind when I happened to read the following verses by Maulānā Rūmī[2] :—

موسیا آداب دانا دیگرانند سوخته جاں ورداناں دیگرانند
تو برائے وصل کردن آمدی نے برائے فصل کردن آمدی

Mūsiā ādāb-i-dānān dīgarand Sokhtā-jān-virdānān dīgarand
Tū barāe vasl kardan āmdī Ne barāe fasl kardan āmdī.

Translation—

The wise people live and conduct themselves in one way while those burning with divine love conduct themselves, O Moses, in an entirely different way. Thou hast come to unite mankind to me and not to widen the gulf between us.

---

1. Exactly this has been the result of the criticism of each other's religion generally indulged in by Christians, Mohammadans and Ārya Samājists in India. 2. See note 2 on page 16.

114. It is a matter of great pleasure that every child of the Satsang Community is familiar with the ideas expressed above. This is the reason why no preachers are appointed in the Radhasoami Satsang nor is any one generally permitted to preach. When the 'Samskāras' of an individual reach a stage of sufficient maturity, he becomes eager of his own accord to go ahead in spiritual matters more intensively and begins to regard his former religious activity as insipid and of no utility. When he develops this kind of attitude, he becomes a seeker and goes from place to place in search. When such a seeker comes to the Radhasoami Satsang, the usual practice is that the Leader of the Satsang explains to him the secrets of True Religion and gives him full opportunity to state his doubts and difficulties and have them removed. As a result of this procedure thousands of such seekers after Truth, who at one time belonged to the Sikh religion, Sanātan Dharma or Ārya Samāj, have embraced the Radhasoami Faith and thus the Satsang movement has gradually gained sufficient momentum. It was expected that, on observing such progress of the Satsang, the lovers of other religions would desire to find out the essence of the teachings of the Radhasoami Faith and the secret of the progress of the Satsang movement. It is however a matter of great regret that some of them, instead of adopting the above procedure, stay away from the Satsang and have made it their undignified business to throw aspersions on the revered leaders of the Radhasoami Faith and its teachings.

115. The followers of the Sanātan Dharma[1] complain that the Radhasoami Faith disparages Rama and Krishna and is opposed to idol-worship. The Ārya Samājists[2] complain that it inculcates man-worship, encourages atheism, does not recognize the Vedas as revealed books and regards Radhasoami as superior or higher to Brahma. The Sikhs allege that the Satsangis consider their Guru as equal to God and believe

1. See note 1 on page 35. 2. Ārya Samājists i. e. followers of Ārya Samāj.

that the Surat Śabda Yoga consists in the hearing of the humming sound which becomes audible on closing the ears, and not in the recital of verses from the Holy Granth. The Deva Samājists[1] complain that by inculcating a belief in an imaginary God, they mislead and confuse the public. The Qādianīs[2] complain that the Radhasoami Faith is trying to up-root Islam. In short, every one has some grievance or other against the Radhasoami Faith. It is however strange that nobody pauses even for a while to think that, if the Radhasoami Faith really inculcates atheism, there should be rejoicing at least among the followers of Deva Samāj and if this Faith regards Radhasoami as superior to Brahma, it at least does not deny the existence of Brahma and if it exalts and praises the living Guru, it only corroborates the teachings of Guru Nanak Sahab and other Sikh Gurus. And it is extremely painful to observe that no one suggests to these kind friends that they should at least once attend the Satsang[3] and see for themselves whether the teachings imparted there are opposed to those of the Vedas and the Holy Koran or they are in conformity with them. Detailed replies to complaints of these simple-minded people are given in Part II of this book. It may however be stated here for their satisfaction that the teachings of the Radhasoami Faith neither contradict the real teachings of any religion, nor do they show disrespect to any religious teacher. The function of the Radhasoami Faith is to bring religious teachings to their perfection, that is to say, to present in their purity the teachings which our ancestors had imparted in the past, but which got sullied or confused due to admixture of non-essentials during these long intervening years, and also to present in clear and simple form those teachings which could not then be imparted due

---

1. A Reformist movement emphasizing moral qualities, social service etc. founded by Mr. Agnihotrī, known as 'Deva Guru Bhagwan'. His followers do not believe in God. 2. 'Qādiānīs' are the followers of Hazrat Mirza Ghulam Ahmad of Qādiān (a town) in East Punjab. The followers who are Mohammadans consider the Mirza Sahab to be the new Prophet.
3. Here, the congregational meeting of the the Radhasoami Faith.

to the people being ill-prepared to understand the same and to act upon them. This is the exact position and there is neither an understatement nor any exaggeration.

116. Most of the causes that have produced hatred and indifference towards religion have been explained above. Besides these, there is one other cause worth mentioning and it is the crusade by Russia against religion. It is a general weakness of our countrymen that they accept everything coming from the West as useful without considering its merits and demerits and adopt it, e.g. youngmen are generally seen these days repeating words and slogans used in Russian propaganda. History tells us that the Russian nation had for a long time been extremely unhappy and sick of the iron grip of its rulers. Unbelievable atrocities were committed day and night on the people at the instance of these rulers under the cloak of religion. When Russia suffered defeat in the last (First) Great War, the whole country rose in revolt and the Czar's authority sustained a severe shock. After sometime the Czar and the members of the Royal family, one and all, were beheaded and a Government of labourers and peasants was established. These people remember fully well the atrocities committed against them for generations and are now carrying on a crusade against religion.

117. Those who had an occasion to visit Russia recently report that Moscow itself, where a few years ago the splendour, pomp and grandeur of the churches knew no bounds, is now desolate and absolutely without any charm. The golden dome of the "Temple of the Saviour", the biggest church in Russia, has been removed and the building after necessary changes has been given over for use as the office of the Soviet Government. The Russian leaders believe that as long as religion, which has always been a hireling or slave of autocratic rule, is not destroyed root and branch like autocratic rule itself, the people would have no peace and happiness. They are making their best efforts to ensure that the country is inhabited only by those

who produce wealth i.e. commodities. These producers should be the *de facto* rulers of the country and no other power, such as God, angels, churches, etc. should be able to exercise any control over administration. The position now-a-days (1934) is that political power i.e. the authority of the Government and the needs of the people are ranged on one side and the weak, damaged and deserted churches on the other and one-sided bombing is going on day and night.

118. The first and foremost fault of religion is said to be that it permits man to earn wealth and spend it on his comforts and those of his dependents. For living a life of comfort and ease man desires to have big mansions and other luxuries of life. In order to satisfy these desires, he finds it necessary to increase his income and for the increase in income the poor labourers are subjected to unjust hardships which they bear without remonstrance and, like worm-eaten timber, die a slow death.

119. The second fault of religion is stated to be that sermons on the virtues of patience, endurance and compassion, etc. make the hearts of poor labourers so soft that they become incapable even of thinking of doing any harm to their oppressors and teaching them to behave reasonably. The result is that as long as they are alive, they put up with the oppression quietly and live a life of untold misery, while the capitalists live a life of luxury without any risk or fear.

For these two reasons the political leaders of Russia declare that it is the primary duty of every sensible Russian not to rest until religion, the source of all this wrong teaching, is blotted out. Accordingly, a law was passed in Russia in 1929 under which every citizen of Russia was permitted by Government to carry on propaganda against religion and the advocates of religion were forbidden to speak even a word in favour of religion except within the four walls of such buildings as might be specified by the Government for the purpose. Similarly, it was ordered that

religious societies must confine their activities to religious worship and services only and desist from taking part in any other movement. In other words, they are not permitted now to set up or run co-operative societies or to start schools and colleges as before. The result of the application of these methods has been that now-a-days Russian youth do not tolerate the idea of even speaking about religion and God and the sparks of their fiery thoughts are setting fire to religious edifices in other countries.

120. The above is the portrayal of the Russian outlook on life. Now let us look at the other side of the picture also. Just as the votaries of religion subordinate their own opinions and those of the others to the teachings and orders of their sacred books and their leaders and are therefore dubbed blind followers of old traditions, in the same way the writings of Marx and Lenin are being blindly followed in present-day Russia. Just as the votaries of religion have blind faith in the prospect of happiness in heaven and in the promises made by the priests and just as they accept in absolute faith many other things pertaining to religion, similarly the Bolsheviks put blind faith in the prospect of future happiness and the teachings and promises of their political leaders and also accept in absolute faith many political ideas and methods without demur. Just as the Roman Catholics purify their hearts by confessing their daily sins before Christian priests, in the same way the Russian people are compelled to disclose their faults to the Soviet officers. Just as religious fanatics, in order to convert others to their way of thought, shed blood without hesitation, similarly these people too think themselves justified in shedding blood for the propagation of their beliefs and convictions. Just as a religious person considers it a sin to act against God's command, similarly these people consider it a crime to act against the wishes of the new Government. No doubt the Russians now abhor religion and God, yet all those things for which God and religion are blamed and held responsible still influence their minds and affect their lives and everyday behaviour,

exactly as they affect religious people. Admitted that these people have an abhorrence for religion and God, but what is Bolshevism, if it is not their religion? What is Lenin, if not their Messiah? What are the Soviet officers, if not their priests? And what is the Revolt[1] (Revolution), if not their God? Did any religion in the world ever extort bigger sacrifices of life and property or did it ever use greater coercion to enforce obedience to its orders than the Revolution in Russia?

121. If they (the Russians) have done anything at all, it is that they have accepted political freedom as their salvation, the teachers of political freedom as their Messiah, the custodians of political powers as their priests or clergymen, massacres and bloodshed as their religious practices and the Revolution as their God. For these people the world alone is thus the place of the highest state of existence and their present life is the first and the last life. Some one should point out to them that religion has nothing to do with the tyrannies for which they hold it responsible. Only those individuals who perpetrated atrocities on them and on their forefathers for gratifying their selfish ends and their carnal desires are really responsible for the tyrannies. Some one may explain to them that no one can be called a true follower of a religion merely because he professes to be so. Some one may also tell them that religion does not require one to construct magnificent palaces and provide himself with other means of luxury at the cost of those who labour, nor does it teach that one should sit still when he sees his relations, nationals and fellow countrymen smarting under the oppression of a tyrant.

The Radhasoami Faith advises them (Russians) as below:

"For goodness' sake, do not hold religion responsible for the wicked deeds of selfish and narrow-minded people

1. As the Russian revolutionaries have rebelled against God and religion, the word 'Revolt' has been used here for the Russian Revolution.

nor try to disgrace it. Your present plans and ambitions cannot last long and are as ephemeral as fireworks. When your blood cools down, you will realize that your present Messiah, your present priests and your present God are in no sense better than your former Messiah, former priests and former God. By pinning your faith in your present ideas you are ignoring the real Essence in you and you are thus throwing away the rare oppotunity of awakening it. You are turning your face away from the Light of the Universe i.e. your Supreme Father and are accepting the worship of your passions and you are thus depriving yourself of a life of pure spirituality and are becoming slaves to your mind and senses. You have accepted the innovations and interpolations introduced by selfish and worldly-minded people as true religion and therefore you now hate religion. Lord Christ at one time presented a slab of ice to the thirsty and scorched world longing for coolness. The ice has melted in course of time and lost its coolness. It has now changed into hot water and considerable dust from the atmosphere has got mixed with it. Its original form, its coolness and its purity have thus been lost. Selfish people have been deceiving you by mixing with this hot dirty water the sugar of earthly pleasures, but dirty water can never serve the purpose of clean ice. For once, please turn your attention to India and enquire what the true import of religion is and on getting an answer, ponder over it for a while and then decide what course of action will lead you to the fulfilment of your heart's desire. The course you are following at present is bound to lead you astray.

ترسم نه رسي به كعبه اے اعرابي
این ره که تو میروی به ترکستان است

Tarsam na rasī ba K'ābā ai Airābī
In rah ki tū meravī ba Turkistān ast.

Translation—

"I fear, O Arab, thou wilt not reach the K'ābā;
This path thou art treading leads to Turkistān."

122. The Radhasoami Faith hears the criticism of political leaders and irreligious youngmen, smiles and says:—

"Dear friends, now listen also to what True Religion has to say. It is not proper to give an ex-parte decision. Religion is a priceless gift from Nature. Whatever you have been told about religion or whatever you have heard about it so far is not Religion at all. Religion literally means a path[1]. A path leads from one place to another. The world is a narrow and dark place. Man's mind is full of desires. There exists in our innermost quarters the desire for true, intense and ever-lasting pleasure or bliss. The objects of the world do not satisfy that desire of yours. The hungry Royal Goose[2] who feeds on pearls is searching for them amongst the pebbles of a tank. Surely it can never find pearls there! Compelled by hunger it swallows the pebbles and then cries with stomach-ache. That is precisely your condition. You are seeking pleasure or bliss—true, intense, and eternal, in the objects of the world. These objects are as useless as pebbles and you can never find true pleasure in them. Compelled by your intense desire for pleasure, you swallow the pebbles (worldly objects) and cry with stomach-ache. It is good that you have got sense enough to complain and cry, while there are others who endure the pain and yet go on swallowing pebbles *ad nauseam*. True Religion is the path which leads from this tank of pebbles, i.e. the world, to the true Mānsarovara Lake, i.e. the Pure Spiritual Region. Your desire for happiness shall never be fulfilled in the world and through worldly

---

1. The word 'religion' is from 're'—'again' or 'back' and 'ligare' —'bind' i.e. that which binds back or again. In other words, religion would mean that which connects us with That with which we were formerly connected. Words used for 'religion' in different languages all mean 'path' e.g. Panth (पन्थ), Mārga (मार्ग) and Mazhab (मजहब). Religion also conveys the same sense. 2. In Hindu mythology it is believed that the geese live on the banks of the lake 'Mānsarōvara' near Kailāśa mountain in the Himalayas and they eat only pearls which they pick out from the lake.

objects. No doubt, you have made far-reaching changes in your ideology, your social rules and your political laws, but pebbles will always remain pebbles though you may put them into your mouth in any way you like, for after all, you will remain attached to the pleasures of the mind and the senses only. There was a time when your Government had kept you forcibly deprived of these pleasures and now you have got fullest freedom to enjoy them. So you are enjoying them and feeling delighted just as the Royal Goose felt delighted when it swallowed the pebbles. After some time you are bound to suffer from stomach-ache. It is a characteristic of man's mind that, in the absence of worldly pleasures, it feels an intense desire for them and becomes happy when it is able to enjoy them to some extent. But soon after, its appetite increases and it begins to hanker after more pleasures and when these become available its appetite becomes keener for still more pleasures. In short, there is no end to man's greed for pleasures. It was this 'greed' that made your rulers so cruel and selfish in the past and it is this 'greed' that makes you hate religion and God these days. Again it is this 'greed' which will bring you to your senses sooner or later. As there is pleasure of some sort even in this 'greed', man holds it so dear. As long as man is not able to experience happiness superior to what he gets from worldly objects or he does not get pleasure greater than what is obtainable from 'greed', he remains attached to these and makes himself unhappy and miserable. This precisely is your case. Instead of these, True Religion offers Spiritual Bliss and Divine Love. If you withdraw your attention from the objects of the world for five minutes and turn it inwards and discard 'greed' for ten minutes and make friends with Divine Love, you will realize how widely different the two experiences are. The moment you get the slightest experience of internal Spiritual Bliss and just a little realization of Divine Love, you shall know in which direction you have to move in order to fulfil your long-cherished desire for True Happiness. The path, that starts from the world, i.e. from the

plane of the pleasures of mind and senses and leads to the Region where your true desire, as well as that of every human being, can be fulfilled,

THAT IS RELIGION.

"To deny its existence is to deny one of your legitimate and natural desires and to deny that legitimate and natural desire is to condemn yourself for ever and ever to a life of misery and wretchedness.

123. "Dear friends, palliatives do not cure a disease; they only suppress it for some time. Do not rely on them but have your disease treated properly and systematically. You have every right to enact such social and political laws as you like, but do not spurn True Religion, the most invaluable gift of Nature to man. God is no ghost or hobgoblin. The Fountain-head or Reservior of the Essence, of which your own Spirit is one unit, is known as God. You are a drop of Spirituality and God is the Ocean of Spirituality. You are a ray of Spirituality and God is the Sun of Spirituality. Every little thing that exists has its whole or reservoir in the creation. Your True Essence also has its Whole or its Reservoir, and

THAT IS GOD.

"To deny His existence is to deny your own existence.
And to deny your existence is nothing but Suicide."

THE END

ERRATA

Page	xviii	Text	line	3	Read	'throughout'	for	'throuhout'
,,	7	,,	,,	11	,,	'quiescence'	,,	'quiesence'
,,	8	Notes	,,	13	,,	'of knowledge'	,,	'or knowledge'
,,	11	,,	,,	last	,,	'shall'	,,	'shell'
,,	15	Text	,,	20	,,	'something'	,,	'somthing'
,,	16	,,	,,	13	,,	'Fikr'	,,	'Fiqr'
,,	16	Notes	,,	6	,,	,,	,,	,,
,,	17	,,	,,	8	,,	'known'	,,	'khown'
,,	22	Text	,,	11	,,	'devotee's'	,,	'devtoee's'
,,	23	,,	,,	12	,,	'correctness'	,,	'correctncss'
,,	24	Notes	,,	6	,,	'region'	,,	'segion'
,,	27	Text	,,	2	,,	'unconscious'	,,	'unconsious'
,,	29	,,	,,	15	,,	'people'	,,	'peole'
,,	31	Notes	,,	11	,,	'devotional'	,,	'devo tional'
,,	32	Text	,,	10	,,	'base'	,,	'hase'
,,	42	,,	,,	14	,,	'above-mentioned'	,,	'above mentioned'
,,	46	Notes	,,	3	,,	'the'	,,	'the the'
,,	46	,,	,,	4	,,	'everything'	,,	'everyting'
,,	52	Text	,,	16	,,	'Purushas[2]'	,,	'Purushas[1]'
,,	59	Notes	,,	10	,,	'Thus'	,,	'This'
,,	60	Text	,,	16	,,	'Radhasoami'	,,	'Radhesoami'
,,	64	Notes	,,	2	,,	'wakeful'	,,	'wakefnl'
,,	64	,,	,,	10	,,	'satellite'	,,	'satelite'
,,	67	Text	,,	28	,,	'extremely'	,,	'exteremely'
,,	69	,,	,,	7	,,	'something'	,,	'somthing'
,,	72	,,	,,	12	,,	'exist'	,,	'exsit'
,,	73	,,	,,	2	,,	'imperishable'	,,	'imprishable'
,,	77	;,	,,	9	,,	'words'	,,	'word'
,,	80	,,	,,	17	,,	'abilities'	,,	'abilties'
,,	85	,,	,,	17	,,	'in'	,,	'into'
,,	85	,,	,,	35	,,	'extremely'	,,	'exteremely'
,,	89	,,	,,	1	,,	'dimensions'	,,	'demensions'
,,	92	,,	,,	25	,,	'Again'	,,	'A gain'
,,	98	,,	,,	7	,,	'seeker'	,,	'sekeer'
,,	100	,,	,,	3	,,	'position'	,,	'positon'

ERRATA (Contd.)

Page	100	Text	line	24	Read	'buffaloes'	for	'buffalows'
,,	101	,,	,,	10	,,	'been'	,,	'heen'
,,	104	,,	,,	25	,,	'consequently'	,,	'consequenty'
,,	104	,,	,,	26	,,	'Apart'	,,	'Apat'
,,	106	,,	,,	15	,,	'their'	,,	'thier'
,,	108	,,	,,	28	,,	'arrangement'	,,	'arrangment'
,,	110	,,	,,	7	,,	'because'	,,	'becuase'
,,	111	,,	,,	17	,,	'grammar'	,,	'grammer'
,,	112	,,	,,	14	,,	'secret'	,,	'scret'
,,	118	,,	,,	20	,,	'smilingly'	,,	'similingly'
,,	128	,,	,,	27	,,	'Krishna'	,,	'Kirishna'
,,	129	,,	,,	7	,,	'interest'	,,	'intetest'
,,	130	,,	,,	13	,,	'justified'	,,	'justisfed'
,,	132	Notes	,,	3	,,	'from'	,,	'form'
,,	132	,,	,,	4	,,	'different'	,,	'difierent'
,,	133	Text	,,	11	,,	'thousands'	,,	'thusands'
,,	133	,,	,,	28	,,	'followed'	,,	'folllowed'
,,	134	,,	,,	32	,,	'rhyme'	,,	'ryhme'
,,	143	,,	,,	8	,,	'opportunity'	,,	'oppotunity'

REFERENCE BOOKS USED

1. Rig-Veda
2. Rig-Veda-Transtation by Pt. Jai Deva Sharma
3. Atharva-Veda Translation by Pt. Raja Ram
4. Rigvedādi Bhashya Bhūmikā by Swami Dayanandji
5. Ishopanishad—Translation by Pt. Raja Ram
6. Kenopanishad „ „ „
7. Chhāndogyopanishad „ „
8. Mundakopanishad „ „
9. Śvetāśvatara Upanishad „ „
10. Bṛihadāraṇyaka Upanishad „ „
11. Hamsa Upanishad
12. Yoga Darśana of Patanjali with Vyasa's Commentary
13. Yoga Darśana-Translation by Pt. Raja Ram
14. Sānkhya Darśana of Kapila
15. Vedānta Darśana—Translation by Pt. Raja Ram
16. Aitareya Brāhmaṇa
17. Maitri Upanishad—Translation by Hume
18. Śatapatha Brāhmaṇa
19. Gopatha Brāhmaṇa
20. Tāṇḍya Brāhmaṇa
21. Nirukta of Yāska—Translation by Pt. Raja Ram.
22. Nirukta of Yāska (Bibliotheca Indica)
23. Pāraskara Grihya Sūtras
24. Āpastambīya Grihya Sūtras
25. Mānava Grihya Sūtras
26. Kāṭhak Samhitā
27. Bhagwad Gita—Translation by Pt. Raja Ram
28. Gita Rahasya by Lokmānya Tilak
29. Manu Smṛiti
30. Yājñavalkya Smṛiti
31. Mahabharata
32. Rāmcharita Mānas of Tulsi Das

33. Ramāyaṇa of Valmīki
34. Vishṇu Purāṇa
35. Jīvan Charita Svarachita (Autobiography) of Swami Dayanandji
36. Arya Samāj ka Itihās by Pt. Nar Deva Śāstri
37. History of Vedic Literature by Pt. Bhagavad Datta
38. Satyārtha Prakāśa of Swami Dayanandji 1st. & 13th Editions
39. Rigvedālochan
40. Brāhmaṇa kī Gau
41. Brahmavaivarta Purāṇa
42. Bhāgwat Purāṇa
43. Śabdāvali of Kabir Sahab
44. Kabir Sakhi Sangrah
45. Radhasoami Mat Vichār
46. Holy Granth of the Sikhs
47. Vārs of Bhai Gurdāsji
48. Gurumat Sudhākar
49. Tawarikh Guru Khālsā
50. Holy Koran by Khwaja Hasan Nizami (Hindi)
51. Al-Koran by George Sale
52. Masnavi of Maulana Rūmi
53. Practical Works of Muinuddin Chishti
54. Poetical Works of Hāfiz
55. Masnavi of Khwaja Fariduddin Attār
56. 'Krishna Biti' by Khwajā Hasan Nizami
57. Iqtabāsul-Anvār by Sheikh Mohd. Akram Sabiri
58. Sirat-ul-Nabi (Incidents of Prophet's life)
59. Rigveda—Translated into English by Monier Williams
60. Bhagwad Gita by Mrs Besant
61. Thirteen Principal Upanishads by Hume
62. Philosophy of the Upanishads—Radhakrishnan
63. An Idealist View of Life by Radhakrishnan
64. Mansions of Philosophy
65. 'Shri Krishna, His Life and Teachings' by Dhirendra Nath Pal

66. 'Ram Krishna-His Life and Sayings' by Max-Mullar
67. The Sikh Religion by M.A. Macauliffe
68. Holy Bible
69. Tantrāsāra
70. Vivekachuḍāmaṇī of Śankarāchārya
71. Biography of Swami Dayanand Saraswati by Mahāśaya Lakshmaṇa
72. Satsang-ke-Upadesh
73. Hath Yoga Pradīpikā by Svātmārāma
74. Ten Principal Upanishads by Yeats and Purohit Swami
75. Perennial Philosophy by Aldous Huxley
76. History of Philosophy-Eastern and Western (Governmet of India Publication)
77. Sanskrit-English Dictionary by Monier Williams
78. Śabda Sāgar of Kashi Nagari Prachariṇi Sabha
79. Ghayāsul Lughāt
80. Concise Oxford Dictionary
81. Modrn English Usage by Fowler
82. Vāchaspatyābhidhānam of Taranath Tarkavachaspati
83. Christian Mysticism
84. The Glorious Koran by Pickthall
85. 'Muhammad the Prophet' by Muhammad Ali
86. Men who have walked with God by Sheldon Cheney
87. Discourses on Radhasoami Faith
88. Radhasoami Mat Prakash
89. Table-Talk
90. Sanādid-i-'ajam by Mehdi Hussain Nasiri
91. Shuarā-ul-'ajam by Shibli

INDEX

